

The Book of Nahum

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THE
Book of Nahum

A NEW METRICAL TRANSLATION

WITH AN INTRODUCTION

Restoration of the Hebrew Text
and
Explanatory and Critical Notes

BY

PAUL HAUPT, LL.D.

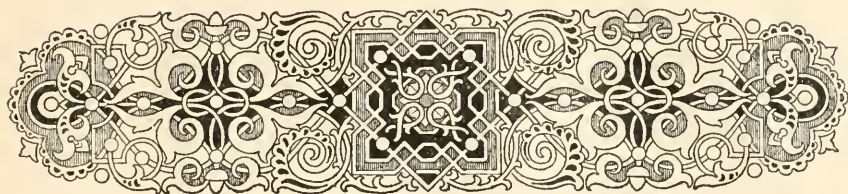
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The Book of Nahum *

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IN my address on Purim, which I delivered at our meeting last year,¹ I showed that the incidents related in the Book of Esther were suggested by the sufferings of the Jews during the Syrian persecution and their glorious victory over Nicanor on the 13th of Adar, 161 B.C. I have recently come to the conclusion that the Book of Nahum is a liturgical compilation for the celebration of that victory. *He that dashes in pieces is come up before thy face*, at the beginning of the second chapter of Nahum, refers to Judas Maccabæus; the Authorized Version gives the correct rendering *hammer*² in the margin. *The wicked counselor that imagineth evil against the Lord* (1 11) is Nicanor, and instead of the clause translated in the Authorized Version: *that no more of thy name be sown* (1 14) we must read: *thy remains shall be scattered*. Judas Maccabæus gibbeted the head and the right arm of Nicanor, and the tongue of this *thrice-guilty wretch* was cut up and given to the birds (2 Macc. 15 33).

The Book of Nahum is not a prophecy, but a liturgical collection of four poems. The first two poems are Maccabean, but the last two were written by a Hebrew poet who

* President's address at the Annual Meeting of the Society of Biblical Literature and Exegesis, New York, Dec. 27, 1906.

saw the fall of Nineveh in 606 B.C. The tradition that Nahum the Elkoshite was born and buried at *Elkôsh*, a large Christian village about 27 miles north of Môsul, cannot be traced beyond the sixteenth century. The fact that the tomb of Nahum is shown at Elkôsh, and that it is held in great reverence by Mohammedans and Christians, and especially by the Jews, is no more conclusive than the tradition that the prophet Jonah is buried in Nineveh on the top of the mound known as *Nabî Yânus*, south of the Acropolis of Nineveh, now called *Kouyunjik*, which contains the palaces of Sennacherib, Esarhaddon, and Sardanapalus with the famous cuneiform library which was discovered by Hormuzd Rassam in 1854.³ Nevertheless, Nahum may have been in Assyria at the time of the fall of Nineveh. Wellhausen's statement that Nahum must have been a Judean is untenable; the references to Judah occur in the Maccabean sections. The line: O Judah! keep thy feasts! perform thy vows! at the beginning of the second chapter, emphasizes the fact that the Syrians, after the glorious victories of Judas Maccabæus, are no longer able to interfere with the observance of the Jewish rites. In the Maccabean sections *Nineveh*, the capital of Assyria, is a poetic designation of the *Seleucidan Kingdom*, just as Maccabean poets call Judea *Jacob* or *Joseph*,⁴ or as Latin poets call the Romans *Dardanians* or *Teucrians*. Syria is nothing but a shortened form of *Assyria*, and Assyrian is merely an older local variety of Syriac. What we call Syriac is the dialect of Edessa in Northwestern Mesopotamia; see Crit. Notes on Judges (SBOT) p. 66, n. *.

In several passages of the Old Testament the Seleucidan Kingdom is called *Assyria*. In Psalm 137 s it is called a *Daughter of Babylon*,⁵ and instead of Sons of Edom (v. 7) we must read *Sons of Aram*, i.e. *Syrians*, just as we must substitute *Bath-Aram*, i.e. *Sons of Aram*, Syrians, for *Bath-Edôm*,⁶ Edomites, at the end of the fourth poem in the Maccabean elegies commonly known as the Lamentations of Jeremiah.⁵ The enemies addressed in Lam. 4:21 are said to dwell in the land of *Uz*, the home of Job. Friedrich Delitzsch showed more than twenty years ago that *Uz* was mentioned

in the Monolith Inscription of Shalmaneser (860–825) as a region near *Patîn*, i.e. the district north of the Lake of Antioch. *Uz* must be the region of Antioch, the new capital of the Seleucids, which was founded about 300 B.C.⁵ The pitiful condition of Jerusalem bewailed in the Book of Lamentations was the result of the destruction of the holy city by Antiochus Epiphanes' commissioner Apollonius in 168 B.C. (1 Macc. 1 31).

Josephus, who gives a paraphrase of Nah. 2 8-13 in his *Jewish Antiquities* (ix 11 3) believed that Nahum prophesied 115 years before the destruction of Nineveh; but Nahum's poem on the fall of Nineveh is the description of a contemporary, if not an eye-witness. The second part of the title of the Book of Nahum, *The Vision of Nahum the Elkoshite*, belongs to the fourth poem describing the fall of Nineveh, while the first part, *The Utterance on Nineveh*, should be prefixed to the third poem predicting the fall of Nineveh. The *Vision of Nahum* was composed after the fall of Nineveh in 606, and the *Utterance on Nineveh* was written after the invaders had begun the long siege of the great capital of Assyria—the strongest fortress of Western Asia.

The siege of Nineveh is said to have lasted for more than two years. The Assyrians were no doubt as brave as lions, and the statement in Nah. 3 13, generally translated *Thy people in the midst of thee are women*, is incorrect: instead of *našîm*, women, we must read *naššîm*, we will destroy (or *iaššîmu*, they will destroy) from *šamâm*, to destroy, as in the old song celebrating a victory over Moab, Num. 21 30, where the LXX renders: *ai γυναικες*.

Diodorus of Sicily (2 23) states that Sardanapalus, the last king of Assyria, lived like a woman, and finally burned himself with his harem and his treasures on a huge pyre. But we know now that Sardanapalus (or *Aššur-bâni-pal*) was a warlike king who showed his valor in many a battle and in hunting fierce lions and other wild beasts. He died in 625, nearly twenty years before the fall of Nineveh. I pointed out more than twenty years ago (ZK 2 282) that this legend was due to a confusion of Aššur-bâni-pal with his rebellious

brother Šamaš-šum-ukîn who perished in the flames of burning Babylon.

We know now from the stele of the last king of Babylon (555-538) Nabonidus, which Father Scheil discovered in 1895, during his excavations at Babylon, that Nebuchadnezzar's father, Nabopolassar (625-604) took no part in the destruction of Nineveh. He was allied with the *ummân-manda*, i.e. the northeastern barbarians, and helped to destroy the Assyrian empire; but the fall of Nineveh was due to the *ummân-manda*. This tallies with Herodotus' statement that the Medes captured Nineveh and subdued Assyria except the Babylonian portion. Nabonidus regards the destruction of Nineveh as a divine retribution for Sennacherib's devastation of Babylon (KAT³, 105).

According to Diodorus there was an old oracle stating that no one would be able to capture Nineveh, unless the river should turn against the city. After the Medes had besieged Nineveh for two years, there were incessant rains, so that finally the Euphrates flooded a part of the city and tore down twenty stadia of the city wall. Now we know, of course, that Nineveh was not situated on the Euphrates, but on the eastern side of the Tigris, although there are a good many college graduates who do not know whether Nineveh was situated on the Euphrates or on the Tigris, and whether the Tigris is east or west of the Euphrates. However, even the Tigris could not have submerged Nineveh, because the bed of the Tigris is too low. The Tigris may have flooded Calah, but not Nineveh.

Nineveh was situated in a plain enclosed by four rivers,⁷ viz. Tigris, Upper Zâb, Khâzir, and Gômel. This plain of Nineveh resembles in some respects Manhattan Island. The North River would correspond to the Tigris, the East River to the Khâzir, Harlem River to the Gômel, and the Bay of New York, between the North and the East Rivers, to the Zâb. If we assume that Central Park represents *Nineveh*, Harlem would represent *Rehoboth Ir*, Trinity Church *Calah*, and Twenty-third Street *Resen*. Hoboken would correspond to the modern *Môşul* on the western side of the Tigris.

The length of Central Park is about $2\frac{1}{2}$ miles, and Nineveh extended about $2\frac{1}{2}$ miles on the river side of the Tigris. The eastern wall was nearly 3 miles long, the northern measured $1\frac{1}{4}$, and the southern about a thousand feet. The area of Central Park is about 840 acres, while Nineveh was more than twice as large, about 1800 acres. It had a circumference of $7\frac{1}{2}$ miles and may have contained a population of 300,000.

According to Baedeker, it takes but four or five hours to go around the city; not three days, as stated in the Book of Jonah.⁸ Jonah might have traversed the whole plain of Nineveh, from Rehoboth Ir to Calah, in one day. The plain of Nineveh was about 25 miles long and 14 miles wide, while the length of Manhattan is 14 miles, and its greatest width $2\frac{1}{4}$. *Nineveh, Calah, Rehoboth Ir*, and *Resen* never formed one city. There are no traces of a common wall for this tetropolis. *Rehoboth Ir* seems to be identical with *Dûr-Šarrukên* which Sargon, the father of Sennacherib, built about the end of his reign (722-705). Colonel Billerbeck's theory⁹ that *Rehoboth Ir* is represented by the modern *Môşul* is not probable. *Dûr-Šarrukên*, the modern *Khorsabâd*, is about five hours north of Nineveh, and *Calah*, the present *Nimrâd*, south of Nineveh, may be reached in seven hours. *Khorsabâd* stands for *Khosrabâd*, i.e. *City of Khusrau* or *Chosroes*; see Max, Freiherr von Oppenheim, *Vom Mittelmeer zum Per-sischen Golf*, vol. ii (Berlin, 1900) p. 180; cf. Haupt, *Biblische Liebeslieder* (Leipzig, 1907) *Addenda* to p. 48, n. 13.

Dûr-Šarrukên in the north was close to the sources of the *Hûsur*. It covered the road to Nineveh and protected the water-supply of the capital. Nahum says in 3 14: *Draw thee waters for a siege!* This does not refer to boiling water to be poured down on the besiegers, as Col. Billerbeck supposes;⁹ nor does it mean: *Fill the moats* protecting the city!¹⁰ We must remember that the water of the Tigris is not drinkable; even the water of the wells within the city and outside is brackish and full of gypsum. The water of the *Hûsur*, on the other hand, is excellent. Sennacherib (705-681) states in the inscription on the rocks of Bavian

(a Kurdish village northeast of Khorsabâd) that before he built the *pâti Šîn-ahê-êrba*,¹¹ the Sennacherib conduit (which may be compared to the *Croton aqueduct*) the people of Nineveh depended on the rain water: *ana zunnê tîq šamê turruçâ inâšun*.

The Hûsur, now called *Khôsar*, flows in a southward direction from Khorsabâd to the middle of the eastern wall of Nineveh;⁷ thence it passed westward through the centre of Nineveh, emptying into the Tigris on the south side of the Acropolis now known as *Kouyunjik*.⁷ Most of the buildings disinterred at *Kouyunjik* have suffered from fire; several of the cuneiform tablets from the library of Sardanapalus are half burnt and blistered, *e.g.* some of the fragments of the cuneiform account of the Deluge, especially the greenish-yellow fragment R^M 616, published on p. 120 of my edition of the Babylonian Nimrod Epic. Nahum says in 3 15: *tôkh-lekh ésh*, fire will devour thee!

The besiegers, it may be supposed, came from the north. They defeated the Assyrians in a pitched battle; then they captured *Dâr-Šarrukên* and the other fortified places north and east of Nineveh. There is no evidence of any destruction at Khorsabâd; the strongholds may have fallen, as Nahum says, *like figs* which fall into the mouth of the eater when they are shaken; so *the gates of the land were open unto the enemies*. The besiegers were, of course, unable to invest the entire city; the western side of the Tigris could hardly be blockaded, and the fortified city of Calah prevented any operations from the south. The besiegers seem to have directed their main attack against the northwestern corner of Nineveh. This is the highest point in the area of Nineveh, commanding the waterworks from which most of the moats were fed. The northern sections of the moats were supplied with water by a canal which entered the city from the north, while the moats south of the Hûsur were filled from this river. The moat between the wall and the eastern outworks was nearly 150 feet wide. It was cut in the shell-limestone rock,¹² with vertical sides. Even now the depth is about 13 feet. There is a great breach at the northern

end of the eastern wall, and more than 2000 feet of the moat are filled with rubbish.

After having captured *Dûr-Šarrukên* and the other fortified places north and east, the besiegers could cut off the water supply of Nineveh. At the point in the eastern *enceinte* where the *Ĥûsur* enters the city there are three great dams. If these flood-gates were destroyed by the enemy, the *Ĥûsur*, swelled by the melting snow in the spring, and not diverted into the moats and ditches, may have flooded the city, so that Nineveh, as Nahum says, was *like a pool of water*. The *Ĥûsur* with its unchecked spring-floods may have undermined the southern portion of the Acropolis, the mound of *Kouyunjik*, so that, as Nahum says, *the palace was tottering*. This catastrophe was not unprecedented: Sennacherib states that the stream had once damaged the southern side of the Acropolis, where he afterwards erected his palace, so that the coffins of the kings who had been buried there were exposed.

I must omit a number of comments on the fortifications of Nineveh and the final capture.⁹ I will give, in conclusion, a new metrical translation of the four poems contained in the Book of Nahum.¹³

The first poem is an alphabetical psalm which originally consisted of 11 couplets or 22 *mēshalim*, i.e. *hemistichal pairs*, with three beats in each hemistich. The last seven *mēshalim* were not quoted by the compiler of this festal liturgy for the celebration of the great victory of Judas Maccabæus over Nicanor in 161, probably because they did not suit his purpose. The first part of the psalm describes the irresistible power of JHVH who is kind to those who believe on Him, but who wreaks vengeance on His foes. JHVH manifests Himself in thunder-storms. He whirls up thunder-clouds, just as the march of an army is marked by clouds of dust. The Cherubim personify the thunder-clouds, and the Seraphim the flashes of lightning.¹⁴

It is interesting to note in this connection that Xenophon states, the besiegers could not capture Nineveh, but Zeus terrified the inhabitants by a thunder-storm, and thus

the city was taken. Xenophon's account is very inaccurate. He does not mention the name of Nineveh, only *Larissa* and *Mespila*.¹⁵ Moreover, he says that the city was inhabited by the Medes and besieged by the Persians; but he refers to the Queen of the besieged king, just as Nahum does, and alludes to some cataclysm which brought about the fall of Nineveh. Xenophon (*Anabasis*, iii 47) speaks of a great city in ruins, situated on the Tigris, formerly inhabited by the Medes. The King of the Persians could not capture it; but there appeared a cloud which veiled the sun and frightened the inhabitants so that they left the city. A day's journey from *Larissa* there was a large castle (τείχος = Assy. *dûru*) in ruins, near a city called *Mespila*.¹⁵ The Queen of the King of the Medes fled there when the Medes were subdued by the Persians. The King of the Persians besieged the city for a long time, but could not capture it. Finally Zeus frightened the inhabitants by a thunder-storm, and thus the city was captured.

The introductory alphabetic psalm in the Book of Nahum may be translated as follows:

THE BOOK OF NAHUM

I

- | | | | |
|-----|-----|----------------|--|
| i | 𐤅 1 | 2 ^a | A jealous ^a God is JHVH,
a revenger, ^β and full of wrath; |
| | 𐤁 | 3 ^b | Through whirlwind and storm is His path, ¹⁴
the clouds are the dust of His feet. |
| ii | 𐤁 | 4 | He scolds at the sea — it is arid,
and all the rivers He empties; |
| | 𐤅 | | (Even) Basan and Carmel languish,
the blossoms of Lebanon wither. |
| iii | 𐤅 | 5 | The mountains quake before Him,
the hills (at once start to) totter; |
| | 𐤁 | | The earth before Him crashes, ¹⁶
the world and all therein dwelling. |

iv	י	6	Who can endure His fury, withstand the heat of His anger? His wrath fuses (all things) like fire, the rocks are even set blazing.
	ח		
v	ט	7	Kind is He to those who trust Him, a bulwark in days of trouble; Of those turning to Him He is heedful, 8 He saves them in floods overwhelming.
vi	כ		He exterminates all who oppose Him, His foes He thrusts into darkness; ל 9 ^b Not twice upon foes wreaks He vengeance, His work is not done by halves! ¹⁷
vii	מ	9 ^a	What do ye devise against JHVH?
		3 ^a	γ He δ never condones an offense!
	נ	2 ^b	On His foes He ever wreaks vengeance, to enemies He ever bears hatred.
viii	ס	10	Soaked ε though they be as toss-pots, ⁵ like stubble the fire shall consume them! ¹⁸
	ע		* * * * *
			* * * * *
ix	פ		* * * * *
			* * * * *
	צ		* * * * *
			* * * * *
x	ק		* * * * *
			* * * * *
	ר		* * * * *
			* * * * *
xi	ש		* * * * *
			* * * * *
	ת		* * * * *
			* * * * *

(a) 1 2 that is, a revenger

(β) is JHVH

(γ) 3^a Long-suffering but powerful is JHVH, and(δ) 3^a JHVH

(ε) 10 if they soak

(ζ) tangled (thorns)¹⁸

The second poem, which describes *the overthrow of the Seleucidan Kingdom*, consists of three six-line stanzas with 3 + 2 beats in each hemistichal pair. The *city* addressed is *Antioch*, the capital of the Seleucidan Kingdom. The *bewitching seductress* is *Hellenic culture*.

II

- i 3 1 O woe to the city of blood,¹⁹
 of lies and outrage! ^a
 4 Because of the many seductions
 of the ^β charming seductress ^γ
 5 Behold! I fall upon thee,¹⁹
 says JHVH Sabaoth:
 I uncover thy skirts to affront thee,
 exposing ^δ thy shame; ^ε
 6 Disgrace I'll cast upon thee,^ζ
 I'll make thee a show! ^η
 7 They'll cry: Laid waste is Nineveh,¹⁹
 but who bemoans her? ^θ
- ii 1 11 From thee,¹⁹ behold, there came
 {a plotter of mischief,} ²⁰
 Devising harm against JHVH{ }
 14 who ^ι decreed against him: ²⁰
 [^κ Thy burial will I make vile,
 thy remains shall ^λ be scattered! ^μ
 In the temples of thy gods I'll ruin
 idols carved and molten. []
 2 1 A Hammer ²¹ came up against thee,
 now guard the fastness! ²²
 Watch the way, make strong thy loins,
 fortify thee well!
- iii 1 12 ^ν How high the tide was soever,²³
 ^ξ it has ebbed and subsided. ^ο
 15 Behold there strides o'er the mountains ^π
 the herald of peace! ^ρ
 O Judah! keep thy feasts!
 perform thy vows!
 ^σ He'll nevermore pass ^τ through thee,
 cut off and ended. ²⁰

- 2 2 The glory of Jacob ^v reblossomed,²⁴ ϕ
 Israel's vine,²⁵
 However much wasted the wasters
 destroying their branches.

-
- (α) 3 1 preying does not cease (β) 4 graceful
 (γ) 4 With seductions cheating the nations and clans with her charms.
 (δ) 5 to the nations (ϵ) that is, thy disgrace to the kingdoms
 (ζ) 6 that is, I vilify thee
 (η) 7 All who see thee will flee from thee
 (θ) Whence shall I for thee seek the mourners?
 (ι) 1 14 JHVH (κ) yea (λ) not 2 5 be mentioned (μ) 1 14 again
 (ν) 12 Thus says JHVH : and so (ξ) and so
 (\omicron) I humbled thee, but ne'er again !
 13 His sceptre ^{xx} now will I break, his bonds I'll burst !
 (π) 15 he who brings good tidings
 (ρ) 2 14 and no more will be heard the voice of thy envoys
 (σ) 1 15 Mischief (τ) again
 (υ) 2 2 through JHVH (ϕ) 3 on the day He restored it
-

(xx) 1 13 *over thee*

The third poem, entitled *The Utterance on Nineveh*, and composed of two seven-line stanzas with 2 + 2 beats in each hemistichal pair, was written by Nahum, an Israelitish poet in Assyria, after the Medes had begun their long siege of Nineveh, about 607 B.C. The hundred-gated Thebes (*No-Amon*) in Egypt fell in 663, although her position on the eastern bank of the Nile was just as strong as the great fortress on the eastern side of the Tigris, and although Thebes was aided by Egypt, Ethiopia, Libya, &c. Assyria has no allies. The doom of Nineveh is sealed, even if she plies the brickmold to strengthen her bulwarks. Her water-supply is cut off; she must drink the cup of fury.

III

- 1 1^a The Utterance on Nineveh
 i 3 8 Art thou better than No^a
 on the banks of the Nile,^b
^v Whose rampart the River,
 whose wall the water?

- 9 With Cush to abet her,^δ
 ‘and Libya’ to aid ?
- 10 Even she had to go
 into exile and bondage;
 ^ν Her babes were shattered
 at the corners of ^θ streets;
 And for her nobles
 lots were cast;
 And all her great ones
 were shackled in chains.
- ii 11 Thou also shalt drink
 until overcome! ‘
- 14 The water for a siege
 draw for thyself!
 { } Go into the mud,^{26 κ}
 and handle the brickmold! { ^λ }
- 15^b Though as thick as locusts,^μ
 as many as ^ν grasshoppers: ^ξ
- 15^a Fire will devour thee, [^ο]
 the sword destroy! []
- 12 ^π Thy forts will be figtrees,
 { ^ρ thy people } firstripe figs, ^σ
- 13^b Thy bars burnt with fire, ^τ
- 13^a { } they’ll make havoc within thee!

The following four hemistichal pairs are a Maccabean appendix alluding to the overwhelming defeat of the Syrians on Nicanor’s Day in 161 B.C. The entire Syrian army was annihilated. The leaders and heroes of the King of Assyria, *i.e.* Syria, sleep the sleep of death. The Maccabean poet says:

- 18 *Thy leaders slumber,^ν*
 thy worthies sleep,
 Thy men are scattered,^φ
 and no one rallies them.
- 19 *Thy wreck is hopeless,*
 thy wound is fatal.
 ^χ *Who hears thy fate,*
 claps hands with joy! ^ψ

- (a) 3 8 Amon (β) water around her (γ) she
 (δ) 9 and Egypt, and there is no end (ε) Put
 (ζ) was there (η) 10 even (θ) all
 (ι) 11 Thou too, shalt seek shelter from foes !
 (κ) 14 Tread the clay !²⁶ (λ) strengthen thy bulwarks !
 (μ) 16^b the locusts shed²⁷ and fly
 (ν) 17^b They alight in hedges when cool grows the day ;
 When arises the sun, αα their place ββ is not known.
 (ξ) 16^a Thy traders outnumber the stars in the sky ;
 17^a Like grasshoppers thy like crickets γγ thy scribes.
 [charmners,²⁸
 (ο) 15^a Like locusts will it devour thee !
 (π) 12 all (ρ) 13 lo !
 (σ) 12^b If shaken, they drop into the mouth of the eater !
 (τ) 13 The gates of the land are δδ open to foes
 (υ) 18 O King of Assyria (φ) on the hills (χ) 19 every one
 (ψ) for whom has thy wickedness not continually affronted ?

(aa) 17 *they flee* (ββ) *where they are* (γγ) *creakers*²⁹ (δδ) 13 *wide*

The last poem, entitled *The Vision of Nahum the Elkoshite*, was written after the fall of Nineveh in 606. It consists of nine couplets, which may be grouped in three sections, with 3 + 2 beats in each hemistichal pair, just as in the second Maccabean poem. The enemies are not named; the besiegers are referred to as *their heroes, their warriors, their worthies* (cf. Jer. 4 13 8 16). The poem describes the final assault. The hemistich *the mantlets are set up* shows that the storming-party is close to the fortress. The *mantlets* (or *pavises*) were large rectangular screens with a small horizontal cover on top. They were more than six feet high and broad enough to cover two or three warriors. These standing-shields were made of planks or thick wickerwork. They also used a curved form, shaped like the tusk of an elephant; this was made of osiers or reeds, and was covered at the bottom and at the top with leather or thin metal plates. The *mantlets* were very heavy and were not used in battle; they were used exclusively in sieges when the besiegers had come close to the fortress, not more than 600 feet from the wall.⁹ Nahum describes the final assault as follows:

IV

- 1 1^b The^a Vision of Nahum the Elkoshite
- A** i 3 2 Hark! The whip! List! Wheels are rumbling,
the steeds are neighing;
The chariots bound onward,
3 the horsemen leap! ^β
- ii Swords flash, and spears are glittering!
γ in heaps lie corpses! ^δ
- 2 3^a Red ³⁰ are the shields of their ³¹ heroes,
en crimsoned ³⁰ their ³¹ warriors.[^ε]
- iii 5 But their ³¹ worthies make haste to her ³² wall
with mantlets set up.
8^b ςHo! Stand! Ho! Stand! they yell; ³³
none ³⁴ faces about.
- B** iv 6 The gates of the River ³⁵ are opened,
the palace ³⁶ is tottering!
8^a A lake of water is Nineveh,
the flood overwhelms her!
- v 7 Brought out, a captive, deported
is the King's (fair) consort,
Like doves her maidens moaning
and beating their breasts.
- vi 9 Pillage silver! Pillage the gold!
endless the store!
Bear off the heavy booty
of stuff that is precious!
- C** vii 10 Void is she, empty, and wasted,
all courage is melted;
The knees are knocking, and trembling
pervades the loins.
- viii 11 Where {now} is the lair of the lions,
the den{} of the cubs?
η Where ^θ once the ς lion found shelter,
and none affrayed him?

- ix 12 * That prowled to feed his whelps,
 strangled food for his lionesses,
 And filled his caves with prey,
 his dens with rapine ?

The Maccabean compiler of this festal liturgy for the celebration of Nicanor's Day has appended to this thrilling old poem a final couplet apostrophizing the Seleucidan Kingdom:

- x 13 Behold! I fall upon thee,
 says Jahveh Sabaoth,
 Thy lodge³⁷ I'll burn with fire,^λ
 and cut off thy rapine! ^μ

-
- (α) 1 1^b book of the
 (β) 2 3^b Like fire the chariot flashes, the horsemen are frenzied,^{νν} ξξ
 4^b Their aspect is like torches, they flash like lightnings.³⁸
 4^a The chariots rage in the streets, rush over the places.
 (γ) 3 3 there is a multitude of slain (δ) there is no end of carcases
 (ε) 2 10 the faces of all are aglow³⁹ (ζ) 8^b while they flee
 (η) 11 the place (θ) the lion (ι) whelp of the (κ) 12 the lion
 (λ) 13 and the sword will devour thy cubs! (μ) from the land
-

- (νν) 2 5 they stumble in their courses (ξξ) 3 3 they stumble over their carcases⁴⁰
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NOTES

(1) Published in the Johns Hopkins contributions to Assyriology = *Beiträge zur Assyriologie und semitischen Sprachwissenschaft* (BA) edited by Friedrich Delitzsch and Paul Haupt, vol. vi, part 2 (Leipzig, 1906). Owing to the 155 notes appended to that address I could not send the manuscript to the Corresponding Secretary before May 2, and this was too late for publishing it in the first part of vol. xxv of the *Journal of Biblical Literature*, which was issued about the beginning of September, 1906. The references to JBL xxv in AJSL xxii 252, n. 8 and AJP xxvii 155, n. 1 were premature.

(2) For the name *Maccabee* see note 18 to my paper on Psalm 23 in the *American Journal of Semitic Languages* (AJSL) vol. xxi, p. 140.

(3) See R. W. Rogers, *A History of Babylonia and Assyria*, vol. i (New York, 1901) p. 174; cf. Delitzsch's Assyrian grammar, second edition (Berlin, 1906) p. 2.

(4) Cf. e.g. Obad. 18 and Psalm 76; see note 22 to my paper *Eine alttestamentliche Festliturgie für den Nikanortag* in vol. lxi of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) p. 287.

(5) See my paper on Psalm 137 in Peiser's *Orientalistische Literatur-Zeitung* (OLZ) February, 1907.

(6) *Edom* is a dialectic variation of *Adam*, Man, and *Esau* a dialectic variation of *Osai* (Heb. 'ôšê) Maker, Creator. *Aram* is a phonetic modification of *Adam*; cf. Lat. *arbitr* = *adbitr*, etc. See my paper *Die Etymologie von Aram* in vol. lxi of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, p. 194.

(7) See Map I in Col. Billerbeck's paper cited in note 9.

(8) The addition *mahlâkh šêlôšêth iâmîm* at the end of Jon. 3:3 is a gloss. V. 5 of this chapter must be inserted after v. 8; the original sequel of v. 4 is v. 5 of chapter 4.

(9) Cf. the remarks of Col. Billerbeck in Delitzsch and Haupt's *Beiträge zur Assyriologie*, vol. iii, pp. 107-188; also Geo. A. Smith, *The Book of the Twelve Prophets*, vol. ii (London, 1898) pp. 96-102.

(10) Assy. *xirâtika mê nullî*; see Delitzsch's *Assyr. Handwörterbuch* (Leipzig, 1896) p. 290^a.

(11) See Delitzsch's *Handwörterbuch* (HW) p. 555^b.

(12) Xenophon says of *Mespila*: ἦν δὲ ἡ μὲν κρηπίς λίθου ξεστοῦ κογχυ-
λιάτου, τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. This does not refer to the wall of the city, but to the moat; cf. Herod. 1.185.2.170. The term *κρηπίς* (Lat. *crepido*) means here, not base of the wall, but embankment, *revetment*; it refers to the walls of the moat and corresponds to the Assy. *kâru* (HW 349^b) *revetment*. According to Xenophon the width (of the moat) was 50 feet, and the depth (τὸ ὕψος) 50 feet; for the first 50 we must substitute 150; the width of the moat is still 150 feet, while the depth is now but 13 feet; but at the time of Xenophon it may have been 50 feet. See my paper *Xenophon's Account of the Fall of Nineveh* in the *Journal of the American Oriental Society* (JAOS) vol. xxviii.

(13) The rhythm of my translation has been much improved in a number of passages by the kind assistance of the distinguished co-editor of the Polychrome Bible, Horace Howard Furness.

(14) See the abstract of my lecture on *Bible and Babel* in the *Johns Hopkins University Circulars* (JHUC) No. 163 (June, 1903) p. 48^b.

(15) *Larissa* seems to be a corruption (with *l* for *n* and transposition) of *Resen* = Assy. *Rêš-îni*, Fountain-head, and *Mespila* may represent an Assy. *mušpîlu*, built of shell-limestone (Assyr. *pîlu* = πῖλος). See note 3 to my paper cited above in note 4. In Esth. 1:6 Heb. *dar* apparently denotes shell-marble; *bahṭ* may be *verd-antique*, and *sôhêrth* = *onyx-marble*, while *šeš* means *white marble*.

(16) Cf. Hor. *Carm.* iii 37: *Si fractus illabatur orbis.*

(17) The annihilation of Nicanor and his army was complete. The literal translation of this hemistich would be: *He works to completion* (or *finish*).

(18) The Syrians were toppers; both Antiochus Epiphanes and his nephew Demetrius as well as Alexander Balas were habitual sots. Therefore we read in Eccl. 10:16:

Wee, thou land whose king is a boy!	whose princes feast in the morning.
Hail, thou land whose king is a highborn!	whose princes feast at due seasons.

(with the gloss *for strength, and not for drinking*). Heb. *sîrîm* means both *jars* and *thorns*; in the present passage it denotes *jars*. Tangled thorns burn just as well as disentangled thorns; even better. But barrels full of wine do not burn so easily, unless the wine is poured out. See Haupt, *The Book of Ecclesiastes* (Baltimore, 1905), p. 16, κ and ξ (also $\tau\tau$ and $\nu\nu$).

(19) The capital of Assyria = Syria, *i.e.* the Seleucidan Kingdom.

(20) Nicanor.

(21) Judas Maccabæus; *cf.* above, note 2.

(22) The *Acra* or *citadel* of Jerusalem, which was occupied by the Syrians until it was finally starved into surrender (in May, 142) by Simon, whose triumphant entrance is glorified in Psalm 118; see my remarks in note 43 to my paper cited above in note 2.

(23) Also the *floods*, *billows*, and *waves* in Jon. 2:3 refer to the tide of the Syrian persecution; see my interpretation of the psalm in the second chapter of the Book of Jonah in my paper on the cuneiform name of the sperm-whale, *American Journal of Semitic Languages*, vol. xxiii, p. 258, n. 3; *cf.* my paper *Jonah's Whale* in the *Proceedings of the American Philosophical Society*, 1907.

(24) Literally *returned*, *i.e.* *recovered*.

(25) *Cf.* Psalm 80:10-15 (Heb. 9:11-16).

(26) The explanatory gloss added to *Go into the mud* explains this hemistich to mean: *tread the clay*, *i.e.* *Knead the clay* for making bricks by mixing it with water and working it *with the feet*.

(27) Cast (*exuviate*) their skin.

(28) Eucharsters, conjurers, exorcists.

(29) *Cricket* means *criaker*, *chirper*.

(30) That is, *bespattered with blood*.

(31) Lit. *his*, *i.e.* *of the enemy* besieging Nineveh.

(32) Nineveh.

(33) The captains of the Ninevites.

(34) Of the Ninevite warriors.

(35) The flood-gates of the Hûsur.

(36) The Acropolis of Nineveh, *i.e.* the mound now known as *Kouyunjik* with the palaces of the Assyrian kings.

(37) That is, a covered place of shelter in which wild beasts lurk. It alludes here to the *lair* (= German *Lager*, camp; *cf.* 1 Macc. 4:20) of the beasts of prey, *i.e.* the Syrians; see ZDMG, vol. lxi, p. 286.

(38) The first line of gloss β is a variant to the second hemistichal pair of stanza i; 2:4^b is a gloss to the first hemistich of 2:3^b, and 2:4^a a gloss to the second hemistich of 2:3^b. The glossator understood *parašîm* in 2:3^b to mean *horses* (of the chariots) not *horsemen*.

(39) A misplaced incorrect explanation of *encrimsoned*.

(40) An incorrect explanation of the hemistich *the horsemen are frenzied*, lit. *staggered*, *i.e.* they make their horses *run like mad*, as though they had the (blind) staggers.

Further explanations are given in the subjoined Critical Notes on the Hebrew Text and in the 116 notes to my paper cited above in note 4.

Critical Notes on Nahum

א

(1^a) The first part of the title, מִשָּׁא נִינֵה, is not *evidently late* (EB 3259) but belongs to section 2; the second part, חוֹנֵן נַחֻם הָאֱלֹקִישׁ, (ספר) should be prefixed to section 7.

The following verses (1-10) contain the first fifteen lines of an alphabetic psalm; the last seven lines (beginning with the letters, ט, פ, צ, ק, ר, ש, ת, respectively) are wanting; they were, it may be supposed, not quoted by the compiler of this festal liturgy for the celebration of Nic-anor's Day, because they did not suit his purpose. This Maccabean psalm originally consisted of eleven couplets; each couplet is composed of two מִשְׁלִים (AJSL 20¹⁵⁰, n.*) i.e. hemistichal pairs, and each hemistich has three beats (3 + 3). The first syllable of a line is, as a rule, unaccented, unless the word is especially significant; cf. טוֹב, v. 7; מֵה, v. 9^a; מִי, 3¹⁴; שֹׁמֵשׁ, 3¹⁷. Even at the beginning of the second hemistich an accented syllable is generally avoided. Therefore we find יְדִי instead of יָדִי in 3¹⁰, just as we have נָמִי instead of נְמִי in 3¹⁸; and we may read פָּסָל instead of פֶּסֶל in 1¹⁴; contrast מִים, 3⁸ and שָׁאֲבִי לָךְ, 3¹⁴. It is not necessary to read וְשֹׁמֵשׁ, וְשָׂאֲבִי, or מִי instead of מִי.

(2^a) The addition of קִנְיָא after וְנָקָם is due to scribal expansion derived from the second hemistich.

After וְנָקָם, at the beginning of the second hemistich, omit יְהוָה. ⑤ omits וְנָקָם יְהוָה before וְבֵעַל חֵמָה.

V. 2^b belongs to couplet vii; also v. 3^a.

(3^b) The emendation וְאָבֶק instead of אָבֶק is not good.

(4) We need not restore the form וַיִּבְשְׁרוּ; *yaiabbšéhu* (cf. *Kings* 210, n.*; contrast ZDMG 58⁵²³) is contracted from *yaiiēiabbšéhu*; וַיִּבְשְׁרוּ was pronounced *yaiabbšéhu* (not *yaiavšéhu*). The uncontracted form *yaiiēiabbšéhu* would have four unaccented syllables, which is unrhythmical. The emendation וַיִּבֶשׁ is gratuitous.

Instead of אָמַלֵּל 1^o read רָאִב (not רָבֵאִי, רָבֵל). We find a similar careless repetition of the same expression instead of a synonym in 2⁸ (נָאִן) instead of (נָפֵן) and in 3¹⁵ (הַתְּרַבִּי instead of הַתְּחַבֵּר). Cf. also הֶמֶת, Ps. 76 n (instead of הֶמְדָּת) influenced by הֶמֶת (1 Macc. 2⁴⁹ 3⁸ etc.) and בָּשָׂן 1^o instead of צִיּוֹן in Ps. 68¹⁸; see AJSL 23²²⁷.

(5) The article must not be prefixed to הָרִים; we frequently find the article omitted before the first word, while it is used before the second, the contrast making the second word more definite. Similarly אֶחָד is used instead of הָאֶחָד, but the cardinal number is not substituted for שְׁנֵי;

cf. in the cuneiform incantatory legend of the Descent of Ištar (KB 6 s₂, ll. 42 and 45) *ištēn bâba*, one gate, but *šânâ bâba*, a second gate, etc. When a word is repeated in the same hemistich, the first occurrence is often not accented, while the repetition is stressed; cf. e.g. 2 10: *בוֹזְזִי כֶסֶף יִדְבּוּ וְהָב*, *Bozzu-kéšf u-vózzu zaháv*, or the first hemistich of Jer. 50 11, quoted in the notes on *דָּהַר*, Nah. 3 2; also Hag. 2 8: *לִי־הַכֶּסֶף וְלִי*; *לִי־נִלְעַד וְלִי מִנְשָׁה*, and Ps. 60 9: *לִי־נִלְעַד וְלִי מִנְשָׁה*.

The verbal form *הִתְמַנְנוּ* has two beats; so, too, *לֹאִיקִי*, v. 2^b; *וְעַל־נִכְבְּרִיהּ*, 3 10; *וּמִרְבֵּבָהּ*, 3 2; *בְּלִפְיָיִם*, 2 5; cf. n. 71 to my paper on Ps. 23 in AJSL 21 148.

For the recessive accent in pause of *הִתְמַנְנוּ* cf. *מִלָּאָה*, 3 1; *כְּרָאִי*, 3 6; *וּנְפָלוּ* and *מִסְבָּהּ*, 1 14; *וַעֲבָרוּ*, 1 12; *שִׁחָתוּ*, 2 3; *בְּשָׁבִי*, 3 10; *נִעְלָמָה*, 3 11; *וּנְפָלוּ*, 3 12^b; *נִפְתַּחוּ*, 3 13 2 7; *מִרְקָדָהּ*, 3 2; *הִתְעַלְתָּהּ*, 2 8; *לִתְכוּנָהּ*, 2 10; *וּמִקְלָקָהּ* and *וּחִלְחִלָהּ*, 2 11; *טִרְפָּהּ*, 2 13; *הִתְעַלְוּ*, 2 4^b; *יִרְצָצוּ*, 2 5. Cf. notes on vv. 8 and 3^a.

For *וַתִּשָּׂא* read *וַתִּשָּׂאָה* = *תִּשָּׂאָה*, Is. 6 11, where we must read:

עֲרֹאשֶׁר אֶסְשָׂא עֲרִים מֵאֵין יוֹשֵׁב
וּבְתִים מֵאֵין אָדָם וְהִדְרָמָה תִּשָּׂאָה

The emendation *תִּשָּׂאָה* instead of *תִּשָּׂא* is gratuitous; *שִׂמְמָה* is an explanatory gloss; *אֶסְשָׂא חֲבָל* = *si fractus illabatur orbis*. The verb *שָׂא* means to crash, i.e. to fall down and break with a crash; *שִׂמְמָה* means crash, French *fracas*. The form *אֶסְשָׂא עֲרִים* must be derived, not from *שָׂא*, but from *שׂוּא*; cf. *יוֹם שָׂאָה וּמִשׂוּאָה*, Zeph. 1 15. Is. 6 9^b and 10 (שִׂמְמָה שִׂמְמָה שִׂמְמָה . . . וְשָׂא וּפָאֵלוּ) consists of six lines with 2 + 2 beats.

The prefixed *ו* in *וַתִּבַּל* is due to dittography.

The final *בָּהּ* in *יִשְׁכְּרָבָהּ* is enclitic; cf. *הִתְרַבּוּ*, v. 7; *בִּרְעָד פְּלִיָּהוּא*, v. 9^b; *וּנְטִירָהוּא*, v. 2^b; *יִנְדִּלָּהּ*, 3 7; *אֶמְקִדָּבָהּ*, 2 2; *לְעִבְרָבָךְ*, 2 1; *לְעִבְרָבָךְ*, 2 1; *אֶמְקִדָּבָךְ*, 1 12; *תִּקְעִירָבָךְ*, 3 19; *סִבְכִּילָהּ*, 3 8; *אֶנְהִיָּהוּא*, 2 12; *לְבִיאִישָׁם*, 2 12. See my remarks on Cant. 6 9 in AJSL 19 7.

(6) The first word, *לִפְנֵי*, must be inserted after *וְעַמּוּד*, and be combined with the *ו* of the following *וְיָמִי*: read *לִפְנֵי וְיָמִי* instead of *וְיָמִי*; contrast *Kings* 61 9.

The *ו* in *וְעַמּוּד* may be due to dittography of the *ו*; cf. *גִּדְּלוּ־בָךְ*, v. 3^a for *גִּדְּלוּ־בָךְ*, and *לְעִבְרָבָךְ*, 2 1 for *לְעִבְרָבָךְ*; see Haupt, *Purim*, p. 51, l. 22.

The verb *נִתְּקָהּ* is not Niphal, but Piel; it means to liquefy, fuse.

For *וְנִתְּצוּ* read *וְנִתְּצוּ*, from *נִצַּת*, to burn. W, on the other hand, has *burn* in the first hemistich, and *melt* in the second.

(7) Between *ל* and *מַעוּז* we must, with W, insert *קִרְיָו* (cf. Lam. 3 25) following *τοῖς ὑπομένουσιν αὐτόν*. *מַעוּז* omits *מַעוּז*. This word does not mean refuge, but strength, stronghold, strong place of defense, or security, fort, fortified place; cf. our terms strong room, strong box. A *מַעוּז* (cf. 3 11) is a place whose strength will laugh a siege to scorn (Shakespeare, *Macbeth*, V 5 2). The noun is not derived from *עוּז* (Arab. *ʿāda* = *iltāja'a*, *lāda*) but from *מַעוּז*; it stands for *ma'uzz*, just as *מִגְן*, shield = *maginn* (Arab. *mijānn*) from *גִּן*. The lengthening of the *a* in *מַעוּז*, etc.,

stead of תָּקוּם, and מִצְרִי instead of צָרָה; the reading צָרָה may be due to צָרָה at the end of the first מִשַּׁל of couplet v, and יָקוּם (instead of יָקוּם) which afterwards became תָּקוּם, may have been suggested by יָקוּם in v. 6; cf. the remark on מִצְרִי instead of מִצְרָיִם (Eccl. 9 14) in the notes on 2 2. If v. 2^b had not been misplaced, מִצְרִי would probably not have been corrupted to צָרָה. The omission of the prefixed מ after פִּעֲמִים was due to haplography (*Kings* 245 33). The two expressions פִּעֲמִים צָרָה and מִצְרִי פִּעֲמִים sound almost alike; cf. the remark on מְקוֹמָהּ for מְקוֹמִי in v. 8.

The first and the third clause of v. 9 must be transposed: ^{cba} instead of ^{abc}.

(3^a) The second hemistich to 9^a is 3^a; but instead of לֹא־יִנָּקָה וְיִנָּקָה it is better to read יִנָּקָה לֹא־יִנָּקָה עֵין יהוה.

The preceding clause, יְהוָה אֲרֻךְ־אַפִּים וְגַדְלִיכָהּ, is scribal expansion; the addition of יְהוָה after לֹא־יִנָּקָה was suggested by the Decalogue (Ex. 20 7 Deut. 5 11); cf. the remarks on the gloss מִבְּשֵׁר in 2 1; פֹּט, 3 9. The gloss יְהוָה after יִנָּקָה לֹא certainly belongs to the preceding clause, not to the following, בְּסוֹפָהּ וּבִשְׁעָתָהּ דְּרַכּוֹ; contrast Ges.-Kautzsch, § 143, a.

After the gloss יְהוָה אֲרֻךְ־אַפִּים וְגַדְלִיכָהּ had been prefixed to יִנָּקָה, the conjunction ו was inserted before יִנָּקָה.

The prefixed adjectives in וְגַדְלִיכָהּ אֲרֻךְ־אַפִּים (אֲרַךְ, *erkh*, monosyllabic; וְגַדְלִי, *uḡdol*, dissyllabic) are proclitic; cf. כַּחֲשִׁיפֶרֶק and הַיִּיטֵר in 3 1; קוֹל־שׁוֹט וְקוֹל־רֶעַשׁ, 3 2; אֲכַל־רֹאשׁ, 2 2; צַפֵּה־דָרֶךְ, 3 4 2 14; נֹאסִי־הָהָה, 3 3; מִבְּלִיכִי and בּוֹרֶכֶסָּהּ, 2 8; בְּקוֹל־יוֹנִים, 2 4^a; אֲנִשִּׁי־חֵל, 3 3; לַהֲבִי־חֶרֶב, 2 10; תֹּאכַל־חֶרֶב, 2 14; cf. my remarks on the Song of Lamech, *AJSL* 20 164.

The ו in נִדְלִיכָהּ may be due to dittography of the ו; cf. יַעֲמִיר, v. 6 and לַעֲבִיר, 2 1.

We must not, with N, substitute חֶסֶד for כַּח, following Ex. 34 6 Num. 14 18 Neh. 9 17 Joel 2 13 Jon. 4 2 Pss. 103 8 145 8; גְּדִל־חֶסֶד would not have been corrupted to גְּדִל־כַּח. The glossator meant to emphasize the fact that if JHVH does not wreak vengeance at once, it is not lack of power which prompts Him to defer the punishment, but His patience. He is all-powerful, but long-suffering.

(2^b) The second מִשַּׁל (*AJSL* 20 150, n.*) of couplet vii was inserted in the Received Text after the opening line of this psalm, because the second hemistich of 2^a begins with נָקָם; cf. the remarks on the misplacement of 3 2-3 (see p. 23). The clause נָקָה לֹא־יִנָּקָה was transposed along with 2^b, and the gloss וְגַדְלִיכָהּ אֲרֻךְ־אַפִּים יְהוָה was added in order to supply a corresponding hemistich.

The stem נָמַר is not identical with נָטַר, *to watch* = נָצַר, just as שָׁמַר, *to be angry*, is not identical with שָׁמַר, *to watch*; cf. *Kings* 129 24. Heb. שָׁמַר, *to be angry*, corresponds to Assy. *šamâru*, and נָטַר to Assy. *naṭâru* which is generally read *nadâru* (*HW* 452). The stem שָׁמַר is a Šaphel (see p. 24, below) of מָר, and נָמַר is a Niphal of מָר (see *BA* 1 159, below). Both שָׁמַר נָמַר and נָמַר mean originally *to be embittered*; נָמַר is connected with Arab. *muṭirr* (نَمَر) bursting out (of wrath)

(10) The first two words, בִּיָּעַר, belong to בָּלִי-הוּא עֵשָׂה, v. 9^b.

The noun סִיר means both *pot* and *thorn*; cf. Eccl. 7⁶. The glossator who added סָבְבִים (instead of סָבְאִים) understood סִירִים to mean *thorns*, whereas סִירִים סְבֻאִים means *wine-jars*, lit. *jars wined*, i.e. *filled with wine* (cf. *toss-pot, swill-pot, swill-bowl, swill-tub*, etc.). After סִירִים סְבֻאִים we must add בִּיָּקְמָה, *although they*. The כִּי is perhaps preserved in בִּי קָלוֹת, at the end of this chapter. After כִּי had been erroneously inserted before קָלוֹן, this noun was changed into the verbal form קָלוֹת. The כִּי before קָלוֹן might be retained, if we read: — בִּי-קָלוֹן אֲשִׁים קָבֶרֶךְ. In that case כִּי would introduce the *oratio directa* as in Ruth 1¹⁰ etc. אֲנִי קָלוֹת may represent the Aramaic noun קָלוֹת; cf. AJSL 23²³⁵, n. 46.

The gloss וְכִסְבָּם before סְבֻאִים means *even if they drink* (tope). It is the infinitive Qal, and the prefixed כִּי is concessive, as in בִּי בִקְקִים, 2³; cf. JAOS 25⁷², n. 2. The meaning is *Even if they be wine-jars (wine-bags, i.e. soakers, toppers, drunken sots) they will be burnt like dry stubble*. Even if they be full of wine as wine-jars, we will cause their wine (Gen. 9²⁴) to evaporate. Both Antiochus Epiphanes and his nephew, Demetrius I, were habitual drunkards; see Haupt, *Ecclesiastes* (Baltimore, 1905) p. 38, below. Polybius states that Demetrius (whose friend Nicanor was defeated by Judas Maccabæus at Adasa; see Haupt, *Purim*, p. 4, l. 42) was drunk most of the time; cf. Willrich, *Judaica* (Göttingen, 1900) p. 31; see also Judith 12²⁰ and Haupt, *Purim*, p. 29, ll. 10. 17. We read in 1 Macc. 3⁵ that Judas Maccabæus τοὺς ταρασσοντας τὸν [λαὸν] αὐτοῦ ἐφλόγισεν.

The reading סִירִים סָבְבִים is not good: thorns burn just as easily when they are tangled, even better; but full wine-barrels do not catch fire as a rule.

For בָּאֵשׁ read יָבֵשׁ. This may be again, not a graphic, but a phonetic corruption; cf. the note on מְקוֹמָה for מְקָמִי, v. 8 (בָּאֵשׁ was pronounced בָּיֵשׁ; see ZA 2²⁷⁵; Lagarde, *Mittheilungen*, 3²⁹, below; cf. also עֵיף = יָעַף, etc.).

The last word of the verse, מֵלֵא, may be a corruption of הֵלֵא, introducing the following יֵצֵא מִמֶּךָ at the beginning of v. 11; or מֵלֵא may be a misplaced correction to וְכִן אִם שְׁלָמִים וְכִן, for אִם מִם מֵלֵאִים, in v. 12, just as יִזְכֵּר (point יִזְכֵּר) at the beginning of 2⁶ is a misplaced correction of יִזְרַע in 1¹⁴, or as בְּיוֹם הַבִּנְיָה in 2⁴ is a misplaced gloss to the first clause of 2³. Similarly בְּהַלְבִּיחָם in 2⁶ and יִבְשְׁלוּ בְּנֵיהֶם in 3³ are misplaced glosses to הִרְעֵלוּ at the end of 2⁴, and the last clause of c. 2 is a misplaced gloss to the beginning of that chapter. The last clause in 2¹¹, אֲנִישֵׁי-חַיִּל מְחַלְעִים וּפְנֵי כָלם קִבְּצוּ פֶּאֶרֶוֹר, 2⁴. Cf. also the remarks on כִּי קָלוֹת at the end of c. 1.

ב

The second section of the Book of Nahum is composed of three six-line stanzas with 3 + 2 beats in each line. We find the same meter in section 7. For the misnomer 'קִנְיָה meter' see AJSL 20¹⁶⁵, n. 9.

(31) The term עִיר refers here to Nineveh; cf. v. 7. But *Nineveh* in this Maccabean section is a poetic name for *Assyria* = *Syria*, just as the Seleucid Kingdom with its new capital Antioch is called *Daughter of Babylon* in Ps. 137 8; see my remarks in OLZ 10 66, n. 13. The term עִיר may mean, not only *city*, but also *state*, just as Lat. *civitas* means both *city* and *state*. The Heb. word מְרִינָה, *province* (originally *judicial district*) means in Aramaic and Arabic: *city*. Arab. *bálad* means both *land* and *city*; Assy. *mātu*, *land*, appears in Syriac as ܡܬܐ, *native land, country, birthplace, domicile, home*; the plural means *little towns*. In the cuneiform texts, Damascus, Tyre, Sidon, etc., have either the determinative *ál*, *city* (= Heb. אֹהֶל, *tent*, originally *domicile*; cf. AJSL 22 199, § 10) or the determinative *mât*, *land*. Judah, Edom, Moab, Ammon, Haurân have occasionally the determinative *ál*, *city*, although the names of these countries are not identical with the names of their capitals; see E. Schrader, *Keilinschriften und Geschichtsforschung* (Giessen, 1878) p. 95; Friedrich Delitzsch, *Wo lag das Paradies?* (Leipzig, 1881) p. 288, ll. 2. 5; pp. 294, 295, etc. In a popular German poem *Doctor Faust* we read: *Die grosse Stadt Portugal, | Gleich soll abgemalet sein*; see *Des Knaben Wunderhorn*, ed. by Ed. Grisebach (Leipzig, 1906) p. 143.

Nineveh symbolizes the Assyrian empire and its daughter, the Seleucid Kingdom, just as the City of Rome represented the Roman Empire. A poet could call Antiochus Epiphanes a *Ninevite*, just as Ovid calls Romulus and Remus *Iliadae fratres*, or as Scipio Africanus is called a *Dardanian*, or as we find *Teucrian* or *Ilian* instead of *Roman*, or *Erichthonian* instead of *Athenian*. Similarly the Maccabean poets call the Jews *Jacob* or *Joseph*; cf. Obad. 13; 1 Macc. 1 28 3 7 45.

For the reason why this first line of ב has been placed after 2 14 see the note on 2 14, below, p. 29.

The two nouns כְּהִישׁ-פֶּרֶק form a copulative compound like Assy. *çizir-rabi*, *young and old* (HW 565^a; cf. Delitzsch, *Assyr. Gr.*², § 199) or יְעִנִּיה-צֶרֶק in Ps. 45 5 (see the translation in Haupt, *Ecclesiastes*, p. 37). The vocalization יְעִנִּיה instead of יְעִנִּיה is due to the recession of the accent before the following צֶרֶק: 'ānūāh became 'ānyāh; contrast ZAT 21 343 and Duhm, *ad loc.* The preceding עֲלִדְרַב אִמַּת must be read 'al-dvar-émth instead of 'al-dvar-eméth (for *emett*, *ement*, *amint*).

The third hemistich, לֵא-יִישׁ טָרַף, is a scribal expansion based on the preceding verses at the end of c. 2 (7, ix). For the unaccented verbal form after לֵא cf. n. 70 to my paper on Ps. 23 in AJSL 21 148. Assy. *mûšû*, *night* (cf. Heb. אָמַשׁ) is connected with מִישׁ, מִישׁ, just as Syr. ܡܝܫܐ, *evening*, is derived from ܡܝܫܐ, *to turn, to decline* (ܡܝܫܐ ܝܡܐ). Cf. my remarks on the etymology of *crepusculum* in my paper cited above, p. 16, at the end of n. 12.

(2, 3) Verses 2 and 3 belong, not to section ב, but to ג, where they have been displaced by a gloss (ג, β). They may have been inserted in ב owing to the similarity of וְיָב חֲלָל in 3 3 and מִרְבַּע יָנִי in 3 4, just as

the 2-line in א (1^{2b}) has been inserted after the א-line (1^{2a}) owing to the beginning נִקְם. Cf. also the conclusion of the note on 2^{14b} (p. 29).

(4) The clause טוֹבֵת הֵן is a gloss to the following כְּשָׁפִים, and the line after כְּשָׁפִים is a gloss to the entire מִשָּׁל.

The verb מִכַּר means here, not to *sell*, but to *cheat, deceive, cozen, beguile, entice*. Arab. *makkâr* means *swindler*. Cf. also BA 1 14, n. 7; contrast HW 456^a; see also AJSL 23 248. For the original meaning of *cheat* (and *shyster*) see my paper *Some Germanic Etymologies*, AJP 27 160, below.

The וְנוֹנִים and כְּשָׁפִים are the allurements of Hellenic culture; cf. 1 Macc. 1 11 43 2 Macc. 4 13.

The כִּכְשָׁפִיהַ after סוּף פִּסִּיק should stand after יְהִיָּה צְבֹאִית in v. 5.

After הֵנִי the meter requires the insertion of נִפְל, and instead of אֵלֶיךָ we must read עֲלֶיךָ; so, too, in (the Maccabean appendix to ר) 2 14 and Jer. 51 25. For אֵל instead of עַל cf. the notes on 1⁹. It is possible that the author of the late passage Jer. 51 25 read אֵלֶיךָ instead of הֵנִי אֵלֶיךָ; cf. the note on נָשִׁים for נָשִׁים, Nah. 3 13. The הַמַּשְׁחִיתָה in Jer. 51 25 is the Seleucid Kingdom; cf. n. 22 on Ps. 68, AJSL 23 229.

(5) The primary meaning of גָּלָה is to *remove* (German *wegziehen*). This may mean *to remove from one place to another* or *to remove the covering, to uncover*.

The hemistich עֲלֵפִנִיךָ שׁוֹלֵךְ עֲלֵי־פָנֶיךָ does not mean *I will pull up thy skirts over thy face*, but *I will uncover (lift up) thy skirts to affront thee*; עֲלֵפִנִי means (as an insult) *to the face*, as an affront; cf. Job 1 11 Is. 65 3. Hugo Grotius explains: *Tracto te non ut matronam, sed ut meretricem*; cf. Ez. 16 37 Is. 47 2 3. In the late passage Jer. 13 26 we find חֲשַׁפְתִּי שׁוֹלֵךְ עֲלֵפִנִיךָ.

אֶחָד after הִרְאִיתִי is a gloss, also the hemistich קְלוֹנֶךָ at the end of the verse.

(6) The hemistich עֲלֵיךָ שְׂקָצִים וְהִשְׁלַכְתִּי does not mean *I will cast abominable filth upon thee*, but *I will cast abominations, i.e. indignities, upon thee*. The primary meaning of שָׂקַץ is to *excite disgust*; it is, as Hupfeld suggested long ago, a Šaphel of קִיץ; just as the ש in שָׁמַיִם, שָׁקַל, שָׁבַר, שָׁבַל, שָׁאף, שָׁנַל (see note on 3 8) etc., is a causative prefix (cf. JBL 19 78, below) which may be connected with Arab. *sābab*, cause, or some similar word, just as the *sa* prefixed to the future in Arabic (Wright-De Goeje, 2 19) is shortened from *saufa*, in the end; cf. also Syr. הָשָׁה, now = הִשְׁעָה, Syr. אֲשֶׁתֶּבֶקֶר, last year = שָׁנָה + קָרִים;

† The verb שָׁלַח often means *to cause to transmit* or *deliver a message*, e.g. Hagg. 1 12: 'אֱלֹהֵיהֶם יְהוָה שְׁלַחֵהוּ כַּאֲשֶׁר שְׁלַחֵהוּ הַנְּבִיא . . . כַּאֲשֶׁר שְׁלַחֵהוּ הַנְּבִיא, they listened to the words of the prophet Haggai (which were) in accordance with what their God, Jahveh, had caused him to deliver to them. Nor does Is. 37 4 mean *The words of the Rab-shakeh whom the King of Assyria has sent* (Ges.-Kautzsch, § 138, a) but *The words of the Rab-shakeh, which the King of Assyria has caused him to transmit*. Also in 2 K 19 16 the suffix in שְׁלַחֵהוּ refers to the Rab-shakeh; contrast *Kings* 277 52. Cf. 2 S 11 22 1 K 14 6 Is. 55 11 Jer. 42 5 21 43 1.

see AJSL 22 ²⁵¹ 23 ²⁴⁸. The reflexive ח of the התפעל , on the other hand, represents $\text{את} = \text{אָת} = \text{אִית} = \text{יָת} = \text{יֵש}$; see *Proverbs* 51 ⁶ 15. In Aram. $\text{קנט} = \text{קין}$ the infixed נ was originally prefixed: נקט ; so, too, in Assy. *sanāqu* = *sāqu*; see the note on זקין , v. 10. The noun שָׁקָץ denotes something *disgusting, detestable, infamous, disgraceful, ignominious*. Cf. p. 21, below.

The following verb, וּנְבִלְתִּיךְ , *I shall disgrace* (insult, dishonor) *thee* is a gloss; cf. Jer. 14 ²¹: $\text{אַל־תִּנְאֹץ לְמַעַן שְׁמֶךָ אֶל־תִּנְבֵּל כֶּסֶף כְּבוֹדְךָ}$, *Do not reject us for Thy name's sake, do not make vile the throne of Thy glory* (i.e. Jerusalem with the Temple).

(7) The first clause of v. 7, $\text{וְהָיָה כָּל־רֹאשׁ יְדוּד מִמֶּךָ}$, is an explanatory gloss to כִּרְאִי at the end of the preceding verse.

The last clause, $\text{וְיָמִי יִנְדָּלָהּ מִנְחָמִים־לֶךְ}$, מִנְחָמִים does not mean *providers of a funeral meal* (ZAT 22 ³¹⁸) but *comforters*, i.e. *sympathizers, mourners*; cf. Job 2 ¹¹: $\text{וַיִּשְׁעֲרוּ יַחְדָּו לְבָבָא}$; cf. Job 2 ¹¹: $\text{וַיִּשְׁעֲרוּ יַחְדָּו לְבָבָא}$, also Is. 51 ¹⁹. The primitive meaning of נחם is *to cause to stop sighing*; see my notes on Is. 40 in Drugulin's *Marksteine* (Leipzig, 1902) p. 46 and AJSL 22 ²⁵¹. Heb. מִנְחָמִים might mean also *avengers* (see Haupt, *Ecclesiastes*, p. 39, n. 8 on IV; *Kings* 187 ²⁰) but this meaning is not suitable in a gloss to $\text{וְיָמִי יִנְדָּלָהּ}$.

For vv. 8–19 see section 1.

(11) Before מִמֶּךָ יֵצֵא we must insert הֵלֵא . As stated above (p. 22) the last word of v. 10, מֵלֵא , may be a corruption of הֵלֵא ; it is possible, however, that this מֵלֵא is a misplaced corrective gloss to שְׁלָמִים in v. 12, and שְׁלָמִים may be the original reading for מִשְׁמַךְ in v. 14 (see below). The omission of הֵלֵא may be due to the gloss מֵלֵא ; glosses often displace original readings of the text; cf. the note on וְהָיָה נֶסִים in 2 ⁹ and my remarks on Cant. 5 ¹⁵ 6 ⁶ in AJSL 19 ¹⁰ 15. Instead of מֵלֵא we must read מֵלֵאִים , and for שְׁלָמִים we must restore the singular, שָׁלֵם . The plural ending may have been abbreviated so that מֵלֵאִים was written מֵלֵא ; cf. *Kings* 80 ³.

The final clause, יֵשַׁע בְּלִיעֵל , must be inserted after the first hemistich. In pentapodies the hemistichs are often transposed; cf. the remarks on v. 14 and the Maccabean Song of Derision (2 K 19 ^{21–28}) in *Kings* 278 ²⁸ 38 ⁴⁵; also my restoration of the first couplet of Ps. 23 in AJSL 21 ¹³⁶ and couplet iv of the Maccabean psalm in the Book of Jonah, AJSL 23 ²⁵⁶; see also below, the notes on 3 ¹⁵ 13 and 2 ⁵ (β, γ).

The fourth hemistich of this verse is the first clause of v. 14, וְיָצְיָהּ יְהוָה , where we must read עָלֵי instead of עָלֶיךָ (cf. שִׁוְרָתֶךָ instead of שִׁוְרָתָהּ in 3 ⁹ and עָלֶיךָ instead of עָלֵי in Is. 52 ¹⁴, quoted in the note on v. 12; see also note 13, third paragraph, to my paper on Ps. 68 in AJSL 23 ²²⁷; contrast רִבְעִיָּה for רִבְעִיָּה (2 ¹⁴) and omit יְהוָה as a gloss. The סִיף פָּסוּק of v. 11 should be placed after עָלֵי (cf. וְיָצְיָהּ must be pointed as infinitive absolute, וְיָצְיָהּ ; cf. *Kings* 132 ². V. 12 belongs to stanza iii; v. 12^a and v. 13 are glosses.

The יֵשַׁע בְּלִיעֵל and $\text{חֲשֵׁב עַל־יְהוָה רָעָה}$ is the prototype of Haman in the

Book of Esther, Nicanor who threatened to burn $\text{I}\eta\nu\eta$'s Temple on Mount Zion; see 1 Macc. 7²⁶ 35 42; cf. 2 Macc. 14³³ 15³². In 2 Macc. 15³ he is called a $\tau\rho\iota\sigma\alpha\lambda\upsilon\tau\eta\rho\iota\sigma$, cf. Haupt, *Purim*, p. 5.

(14) In v. 14 the final hemistich $\text{אֲשִׁים קִבְּרָן בִּירְקֵלוֹת}$ must be transposed; כִּי may be omitted, and instead of קִלּוֹת we may read קִלּוֹן , as suggested by W. The כִּי may be a misplaced remnant of the concessive clause כִּי הִמָּה , which must be inserted after סִירִים סְבִיאיִם in v. 10; it is improbable that כִּי is merely due to dittography of the preceding suffix ךְ ; contrast note on מִלֹּאכֶכָּה , 214. As stated above, p. 22, כִּי may be retained before קִלּוֹן , if we read: $\text{בִּירְקֵלִין אֲשִׁים קִבְּרָךְ}$.

The clause $\text{לֹא יִירַע מִשְׁמֶךָ עוֹר}$, *no more of thy name shall be sown*, is meaningless and unmetrical. Instead of יִירַע we must read יִירָה , and for מִשְׁמֶךָ we must substitute שְׁלֶמֶךָ , *thy corpse*, while לֹא and עוֹר must be omitted. The verb יִזְכָּר at the beginning of 26 is a misplaced corrective gloss to יִירַע ; it should be pointed יִזְכֹּר ; cf. $\text{\textcircled{S} \mu\eta\theta\eta\sigma\eta\sigma\omicron\nu\tau\alpha\iota}$, $\text{\textcircled{I} recordabitur}$. But the clause $\text{לֹא יִזְכָּר מִשְׁמֶךָ עוֹר}$, *anything of thy name shall no more be mentioned*, suits neither the meter nor the context; Nicanor's name was often mentioned in later years. The insertion of a negative to explain an obscure passage is not unparalleled; cf. e.g. Eccl. 119 (see below, ad 315) in $\text{\textcircled{S}^\nu}$ ($\text{\textcircled{K} \alpha\iota \mu\eta \epsilon\nu \omicron\rho\acute{\alpha}\sigma\epsilon\iota \omicron\phi\theta\alpha\lambda\mu\acute{\omega}\nu \sigma\omicron\upsilon}$) or the tertiary gloss in Eccl. 66, etc. On the other hand, $\text{\textcircled{S}}$ has canceled the negative in 2 K 627; cf. *Kings* 209²⁶ 7219. In some cases (e.g. לֹא אֲשִׁבֵּנו , Am. 1369, etc.) לֹא is *scriptio plena* of the emphatic ל (see AJSJL 22201, § 15, end, and my paper in OLZ, June, 1907) but $\text{לֹא יִירָה מִשְׁפָּךְ}$, *verily, thy spoil will be scattered*, is unsatisfactory.

The noun שֶׁלֶם , *corpse*, means originally *ended*, i.e. *one whose life has been brought to an end*. In Syriac, the verb שֶׁלֶם means *to come to an end*, *to be complete*, but also *to die*; שֶׁלֶם יוֹמָתָה or שֶׁלֶם חַיּוּרֵי , *he ended his days or his life*, means *he died*. In Arabic, *sálma* often has just the opposite meaning, *to remain alive*, *to survive*, *to be saved*; but it is used also as a euphemistic antiphrastic expression for *he is dead*; cf. BA 357, l. 32 and K. J. Grimm's dissertation, *Euphemistic Liturgical Appendixes in the OT* (Baltimore, 1901) p. 5, l. 6. In Assyrian we find *šalmu*, corpse, and the feminine *šalamtu*, with reciprocal assimilation: *šalandu*, just as we have *mundāxū*, fighter, for *muntāxū*, cf. *Kings* 11215. I showed more than 25 years ago that *šalandu* (= *šalamtu*) passed into Aramaic as שְׁלָדָא and with ר for ל (as in שְׁלִשְׁלַת , *chain* = *שרשרת*; חֵרֶץ , *hip* = חֵלֶץ ; see p. 45, below, and ZDMG 61193) שְׁרָדִידָא , a diminutive form with repetition of the final consonant as in Assy. *suqāqu*, Syr. אַשְׁקָקָא , Arab. *zuqāq*; cf. BA 3582, n.**; *Kings* 12113; Nöldeke, *Syr. Gr.* 2, § 131.

The noun שֶׁלֶם , *corpse*, may be restored in the present passage, just as מִקְבָּר , *grave*; מַבְר , *benefactor*; נְכֹתֵי (= נְכֹתֵי = Assy. *nakamātīšu*) *his treasures* have been restored in 1 K 1016 234; 2 K 126 2013. We might, of course, substitute עֲצָמֶיךָ (cf. $\text{נַפְּוֵרֵי עֲצָמֵי}$, Ps. 1417; also Jer. 812) for שֶׁלֶם ; but עֲצָמֶיךָ would hardly have been corrupted to שֶׁלֶם .

The rhythm is improved by reading פָּקֵל instead of פָּקֵל; see the conclusion of the notes on 1 i, above, p. 18.

(2²) On the other hand, it is better to read, with J. D. Michaelis, מַפֵּץ, *martel*, *war-hammer* (cf. Jer. 51²⁰) instead of מַפֵּץ, *scatterer*. The incorrect spelling מַפֵּץ instead of מַפֵּץ is found also in Prov. 25¹⁸. For the erroneous insertion of a *mater lectionis* cf. Kings 301¹⁶. A מַפֵּץ (*martel*) is larger than a מַקְבֵּת (*mullet*, *beetle*). Judas received his surname Maccabæus while he was a boy; see AJSL 21¹⁴⁰, below. Both *martel* and *mallet*, however, are diminutive forms: *martel* (Lat. *martulus* from *marculus*) is derived from *marcus*, and *mallet* from *mall* or *maul* (Lat. *malleus*).

For the feminine suffix על־פָּנֶיךָ we may substitute the masculine form על־פָּנֶיךָ; but this change is not necessary: על־פָּנֶיךָ would refer to Nicanor; and על־פָּנֶיךָ, to the עִיר רַמִּים at the beginning of this section, i.e. the capital of the Seleucid Kingdom; cf. מַמְדָּךְ in v. 11. Even in the preceding line (v. 14) we may read אֶל־פָּנֶיךָ instead of אֶל־פָּנֶיךָ.

For מַצֻּרָה read מַצֻּרָה, *mountain-fastness*, *stronghold*. This refers to the ἄκρα, the citadel of Jerusalem, which was held by a Syrian garrison until this last outpost of the Seleucids in Judea was starved into surrender in May, 142 B.C. Simon's triumphant entrance into the Acra is glorified in Ps. 118; see AJSL 21¹⁴⁵, n. 43. For מַצֻּרָה צִיּוֹן cf. 2 S 5⁷ 9 1 Chr. 11⁵. The reading מַצֻּרָה is better than the reading מַצֻּר, *watch*, *watch a watch* (W). But instead of מַצֻּרָה we had, perhaps, better point מַצֻּרָה = *mēçādāh*, the fem. of Arab. *maçād*. In Eccl. 9¹⁴, on the other hand, it is better to read מַצֻּרִים instead of מַצֻּרִים. The term מַצֻּרִים denotes *bastiles*, i.e. *movable towers* used by the besiegers of a strong place (BA 3¹⁷⁹ and ¹⁸³). The *mound of earth* or *rampart* built by the besiegers is called מַלְלָה; *battering engines* are termed בָּרִים; see *Ezekiel* 47⁴⁶. The reading of the Received Text in Eccl. 9¹⁴ is due to מַצֻּרָה in Eccl. 9¹², just as צָרָה instead of מַצֻּרִי in Nah. 1⁹ may be influenced by צָרָה in 1⁷. Judas Maccabæus besieged the Acra in 163 B.C. (see 1 Macc. 6²⁰; cf. also 1³³ 3⁴⁵ 4² 41). After his great victory over Nicanor in 161 B.C. Judas Maccabæus would no doubt have undertaken a new attack on the Acra, if his meteoric career had not been ended by an untimely death.

The forms צָפָה, הִנֵּךְ, and אָמַץ are infinitives like הִנֵּךְ in the preceding line; the inf. abs. Piel may have *e* in the final syllable instead of *o*.

For מָאֵר we must read מָאֵר; the preceding כֹּה is unaccented; cf. the notes on 1⁵. For מָאֵר = מָאֵר see my lecture on Ecclesiastes in *Oriental Studies* (Boston, Ginn & Co., 1894) p. 247; cf. Kings 274¹⁹ and הִצֵּב for הִצֵּב = הִצֵּבָה, Nah. 2⁸.

(1¹²) The first line of the third stanza is very corrupt.

The introductory clause, כֹּה אָמַר יְהוָה, is a gloss.

Instead of שְׁלָמִים we must read מְלָאִים; מְלָאִים is preserved at the end of the preceding verse, while שְׁלָמִים is the correct reading for מְשִׁמִּים in משִׁמֵּךְ, v. 14; see above (p. 25) *ad* 1¹¹. The last three consonants of שְׁלָמִים may

represent the original reading מים, *water*. Ὡς τὰδε λέγει Κύριος κατάρχων ὑδάτων πολλῶν seems to have read : משל מים רבים (כה אמר יהוה) instead of אם שלמים וכן רבים. We must emend : אַסְמִים מְלָאִים ורבים; the omission of מים may be due to haplography (cf. *Kings* 245^{ss}).

The prefixed אם is concessive; the glossator who added the glosses וכן 1° and 2° intended to emphasize the correlation : וכן מים מלאים ורבים, וכן 1° and 2° intended to emphasize the correlation : *and thus the waters full and great, and thus they ebbed and subsided*, i.e. *just as they were full and great, so they ebbed and subsided* = however full and great the tide was, it has ebbed again and subsided. Cf. Ex. 1 12 : וּבְאִשֶּׁר יֵעָנוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ, where we could substitute ואם for ובאשר; see also Hos. 4 7 : בְּרָבָם כֵּן חֲטִאֲוִילִי, *the more they were increased, the more they sinned against me*. In the Maccabean poem Is. 52 13-15 we must read :

יִדְרִים וְנִשָּׂא מֶאָד :	הִנְנִי יִשְׁבִּיל עֲבָרִי	13
יִדְּכֵן יִמְשִׁיחֻת מֵאִישׁ י :	כֹּאשֶׁר שִׁמְמִי עֲלִירֵם	14
יִקְבְּצוּ מַלְכִּים פִּיהֶם	כֵּן יִרְגְּזִי עֲלָיו	15
וְאִשֶּׁר לֹא־שָׁמְעוּ הַתְּבוֹנִנוּ :	לֹא־סִפְּרִלָּהֶם רְאוּ	

14 נויס רבים (δ) 13 וגבה (α) 14 רבים (β) 13 וגבה (α)

- 13 Behold, my servant will prosper,
he will be raised and exalted.
- 14 Though looked upon with horror,
and though marred out of all human likeness,
- 15 They will be enraptured about him,
even Kings will be struck dumb;
They will see what they never were told,
and perceive what they never heard of.

The verb רנו means, as a rule, *to be excited*; here and in Jer. 33 9 it means *to be ardent, full of enthusiasm*. The phrase יִקְבְּצוּ פִּיהֶם, *they will close their mouth*, means *they will be speechlessly amazed, awe-struck*. The *marring out of all human likeness* refers to the sufferings of the Jews during the Syrian persecution.

The Niphal ננוו must not be derived from נח, *to cut off, to shear*, but from נוו *to pass away, disappear*; cf. Ps. 90 10 : בִּיָּזֵן יְהוֹשִׁישׁ וְנִקְפָּה, *for it (our life) passes away swiftly, and we take our flight*. We need not substitute ננוו for ננוו. It is true, נ and ר are often confounded (cf. the remarks on לעבור in 2 2) and Arab. *jazr- (al-bahr)* is the common term for *ebb*; but נז, *to fail* is used in Syriac with special reference to water : מנזא means *dried up, waterless*. Arab. *jāza, ġajūzu* = Heb. עבר.

The omission of the final ו in עבר is due to the prefixed ו in the following gloss וְנִשְׁתַּחֲוֶה וְנִי; cf. *Kings* 245^{ss}. Before עֲנִתֶךָ the ו may be dispensed with; it had better be prefixed to the second clause, לֹא אֶעֱדֶיךָ עֲנִי; cf. l. 12 of the Maccabean Song of Derision in *Kings* 278^{ss}. If we

retain ך before עֲתִיד, it must be taken as explicative; cf. Haupt, *Purim*, p. 15, l. 30.

For the explanation of the imagery in v. 12^a by the prosaic gloss in v. 12^b see my remarks on יִהְיֶה בַּמַּעֲנֵל צָרָק (Ps. 23 3) in AJSL 21 133 (cf. *ibid.* 23 228, n. 17) and for the ebbing of the high-tide of the Syrian persecution cf. 2 Macc. 5 17 6 12 7 18 33.

(13) Also v. 13 is an explanatory gloss, and מַעֲלִיד is a tertiary addition. The suffix in מַטְרוֹ refers to the יַעֲזֵב בְּלִיעֵל in v. 11. For מַטְרוֹ point מַטְרוֹ, *his staff*; cf. Ps. 110 2 (מַטֵּה עֹד) and תִּרְעַם בְּשֹׁבֵט בְּרוֹל, Ps. 2 9; cf. JHUC, No. 163, p. 90; No. 114, p. 110 (AJSL 21 147, n. 43). *His yoke* (cf. 1 Macc. 8 31 18) would be מַטְרוֹ (or מַטֵּי).

(21) In v. 1^a מַבְשֵׁר is scribal expansion which may be derived from the Maccabean poem, Is. 52 7 (see *ad* 1 12, above, p. 28). Cf. below, the note וְפֹט in 3 9. For מַשְׁמִיעַ שְׁלוֹם cf. 1 Macc. 7 50 and for the *enjambement*, or shifting of the *cæsura*, cf. e.g. Ps. 137 6 (OLZ 10 68) and Pss. 68 2 6 9 27 33 76 8 12 (AJSL 23 240) and below, note on 2 11.

(14^b) A misplaced gloss to v. 1^a is found at the end of the chapter in v. 14^b: מַלְאֲכָה קִיל מַלְאֲכָה. For מַלְאֲכָה we must read מַלְאֲכָה, i.e. *scriptio defectiva* for מַלְאֲכָה; the final ה of מַלְאֲכָה is due to dittography: the first word of the following verse (3 1) begins with ה; cf. *Kings* 156 11 118 4. The suffix in מַלְאֲכָה refers to the מֶלֶךְ אַשּׁוּר (3 18) i.e. the Seleucidan king of Syria; cf. 1 Macc. 1 44 2 15 7 10 27. If we read the feminine suffix (מַלְאֲכָה) it would refer to the עִיר רַמִּים in the following verse, i.e. the capital of the Seleucidan Kingdom. The editor who placed the first מַשְׁל of ב (3 1) after this gloss (2 14^b) read מַלְאֲכָה or מַלְאֲכָה, and understood the suffix to refer to עִיר רַמִּים. Cf. the remarks on the suffixes in 3 18 19. The insertion of the first stanza of ב after the conclusion of 7 was suggested also by הִנְנִי אֵלֶיךָ (for הִנְנִי עֲלֶיךָ) in 2 14 and 3 6.

(1) For the second מַשְׁל of v. 1, חֲגִי יְהוּדָה הִנְיָךְ שְׁלָמִי נִדְרֶיךָ, cf. Ps. 76 12 (see n. 22 to my paper on Nicanor's Day in ZDMG 61 286) and 1 Macc. 1 39 4 56 6 59 7 48 2 Macc. 6 6 11 25 31 15 36.

The threefold בִּי at the beginning of the last three lines of this stanza may seem to some rather strange, but it is idiomatic Hebrew. The last בִּי is concessive (see above, p. 22, *ad* 1 10 and cf. Jer. 50 11, quoted below, in the notes on דָּהַר, 3 2) and therefore stressed; cf. my remarks on הָם בִּי, Jer. 17 8, in AJSL 19 133.

The addition of עִיר after יוֹסִיף is unnecessary and overburdens the hemistich.

The *scriptio plena* of the *o* in לַעֲבוֹר־בָּךְ may be due to dittography of the 7; cf. the remark on יַעֲמִיד, 1 6. But the *o* is accented; we must read *la'vôr-bakh*, not *lā'vôr-bákh*. Cf. also Syr. פִּלּוּס = Παῖλος and נִקְטִיל = *liqtíl* (JBL 19 77, n. 104). The *e* and *o* in Heb. סֶפֶר, אֵן, יֵהֵן, יִקְטֵל are not long, but accented; we must read σέφρ, ὄζν, ἰττέν, ἰκτόλ. Heb. אֵן should be pronounced like our *oven*; the *o* is not long as in *over*. The difference between the vowels in מֶלֶךְ (i.e. μέλχ, not μῆλεχ!) and סֶפֶר (σέφρ) is:

צַהֲרִים, עַרְפִּים, etc. (see *Kings* 206³⁴ 270, n.*): אַרֶם נַהֲרִיב = *Syria on the Great River*, i.e. *the Euphrates*.

The clause מִים מִכִּבְלֶהּ is a gloss to the following חִלְיָה הִים; it might also be a variant (see *Kings* 213⁴⁸) to the last hemistich of this verse, מִים חִמְתָּהּ (cf. the note on 24^b, i.e. γ , β) but this is improbable.

For חִלְיָה הִים read חִלְיָה הִים; the relative pronoun prefixed to this clause may be omitted. The term יַם is used also of a large river, just as *iamm* and *bahr* in Arabic; cf. Is. 19⁵. The Assyrians, on the other hand, called the Persian Gulf *nāru marratu*, the Bitter (i.e. Salt Water) River; cf. JAOS 16 civ and the comments on the Babylonian map of the world in the translation of Ezekiel (SBOT) p. 100, l. 36; see also the descriptive pamphlet *Die Regenbogen-Bibel* (Leipzig, 1906) p. 10.

For מָן, at the beginning of the last hemistich, point מִים (W). In Gen. 6¹⁷, on the other hand, J. D. Michaelis read מָן: — הֲנִי מְבִיא אֶת מִן הַמַּבּוּל מִן הַיָּם; see E. Suess, *Die Sintfluth* (Prag, 1883) pp. 27, 50. I pointed out in KAT² (1883) p. 66, n. 3 (cf. AJSL 1¹⁸⁰, n. 2) that מְבִיל was a popular adaptation of Assyrian *abûbu*, deluge; cf. KAT³ (1902) p. 546, n. 2. For מ = נ see also *Kings* 190²⁶; Haupt, *Purim*, p. 23, l. 23.

(9) For עֲצָמָהּ point עֲצָמָהּ.

The following וּמַצְרִים וְאֵין קֶצֶה is a gloss; וּמַצְרִים belongs to כּוֹשׁ, and פִּיט is an addition to וְלִיבִים, derived from Ez. 30⁵; cf. the remarks on the glosses θ and ϕ , also \aleph , γ and β , π .

The verb הָיוּ is a gloss; cf. the gloss הָיָה in Is. 51 Cant. 8¹¹; see AJSL 19¹⁹⁶, below.

For בְּעִזְרוֹתֶךָ read, with W, בְּעִזְרוֹתָהּ; cf. טֵלִיךְ instead of טֵלִי in 1¹⁴. For the prefixed ב see *Numbers* 57⁴⁶.

(10) The נֶם before כְּלָלִיָּהּ is due to vertical dittography; cf. *Kings* 86³⁰ and below, note on v. 13.

For the imperfect, יִרְטְשֵׁי, read the perfect, יָרְטְשֵׁי; cf. יָרְתְּקִי in the last hemistich. The י may be due to dittography of the ר; cf. the note on לַעֲבוּרֶיכֶךָ, 21 (* = ו = ר).

The prefixed כָּל is a scribal expansion, derived from Lam. 4¹ 2¹⁹; Lam. 2¹⁹ is a gloss; cf. the gloss כָּל חִיצוֹת in Is. 51¹⁹.

For the accentuation יָדִי (so, too, Obad. 11) instead of יָדִי see above, p. 18. The form יָדִי might, of course, be derived from יָדָה = יָדָה, Assyrian *nadû*, to cast, throw, just as we have in Assyrian: *inçabtu*, aer-ring, from נַעֲב = נַעֲב, Eth. *uḫḫ*; or in Arabic: *uqîr* alongside of *naqîr*, trough (AJSL 23²⁴⁴) but the reading יָדִי is preferable. The verb is not denominative, derived from יָד, as W suggests.

Heb. יָקִים is an Assyrian loanword: *ziqq* = *zing* = *sinqu*, from *sanâqu*, to bind, confine = Arab. *qânuka* = *qâqa* = Assyrian *siqû*; cf. Heb. צִינִיק and רִצִּיק; see *Kings* 125²⁷. For the infixed *n* in צִינִיק cf. the remarks on Aram. קִינ in the note on שְׂקָצִים, 3⁶. The י in יָקִים for יָקִים is due to partial assimilation of the initial ס to the following nasal; cf. וּמִן, *time* = Assyrian *simânu*, from *uásama*; see KAT³, 650, n. 3. For אִיקִים

(Jer. 40¹⁴) = וָקִים cf. Assy. *agappu* = *gappu* (for *gadpu*) wing; see *Kings* 98¹⁰. The ך in גָּרַךְ represents an infixed ת (cf. גָּר = גָּרַךְ; see below, *ad* v. 17^b and *Kings* 258²³) while the ך in בָּנָךְ is infixed just as the ך in צִינִיק; the כ in בָּנָךְ is due to partial assimilation of the initial ך to the final ך. The noun בָּנָךְ, *wing* is ultimately identical with בָּךְ, *hand*, and the original form is גָּךְ. Heb. וָקִים, *fetters* and שׁוּק, *street* are ultimately derived from the same root; cf. *Kings* 133, n. †

(11) After תִּשְׁכַּרְיָה we must supply (but not insert) כִּי־סָחַמָה (cf. Is. 51¹⁷ 22 Jer. 25¹⁵) = כִּי־סָחַמָה שְׁמָמָה (Ez. 23³³) = τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ (Rev. 16¹⁹; cf. 14¹⁰). Cf. also Obad. 16.

The participle נִשְׁלָמָה means *covered*, i.e. *overcome* = *fainting*, falling into a swoon. In Arabic, *ǧāšiya* means *to cover*, and *ǧūšiya* *ʾalāhi*, lit. *a cover was put upon him*, is the common expression for *he swooned*, became senseless. It is not necessary to read נִשְׁלָפָה; cf. נִשְׁלָפָה, *are overcome*, *lie fainting*, Is. 51²⁰ and יִתְעַלֶּה, *he was overcome* (by the heat) Jon. 4⁸; also יִטְוֶיךָ, *faints*, *fails*, Is. 57¹⁶. The inf. Hiph. הִשְׁלַם means in Eccl. 3¹¹ *covering*, *veil* = κάλυμμα, 2 Cor. 3¹⁵; cf. Haupt, *Ecclesiastes* (Baltimore, 1905) p. 42, n. 18. The gratuitous emendation עָמַל, proposed by Kamenezky (ZAT 24²³⁸) and Macdonald (JBL 18²¹²) was suggested long ago by a critic of authority in C. H. H. Wright's commentary (London, 1883) p. 437. J. D. Michaelis' explanation of נִשְׁלָמָה as a privative denominative (AJSL 22²⁵¹, l. 3) of עָלַמָה, i.e. *deflowered*, *devirginated* (cf. our term *maiden fortress*) is impossible; עָלַמָה means *young woman*, not *virgin*.

The following hemistichal pair (v. 11^b) is a gloss to v. 14 which represents the original sequel of v. 11; vv. 12 and 13 must be inserted after v. 15, at the end of the original poem; they were displaced by the glosses in vv. 16 and 17. Cf. the note on 1¹¹ (p. 25).

(14) In v. 14 the two clauses חֹקִי מִבְּצִירֶיךָ and וְרַמְסֵי בָהֶמֶר are glosses; וְרַמְסֵי explains the preceding בָּאֵי בְּטִיט, and חֹקִי מִבְּצִירֶיךָ is a gloss to the entire verse, and should therefore be placed after the second hemistich.

The line מִי מִצֹּר שְׂאֵבִי לָךְ does not refer to *boiling water* which is to be poured over the besiegers; nor does it mean *Fill the moats* (cf. above, p. 16, n. 10). It refers to the fact that the besiegers will cut off the water-supply of Nineveh, so that the Ninevites will depend again on the rain water as in the time before Sennacherib built the great waterworks of Nineveh.

The phrase בָּאֵי בְּטִיט, *Go into the mud* means *Knead the soil with your feet*; the clay (Span. *adobe*) was mixed with water, and then worked with the feet. The emendation בִּיטִי (Grätz, N; cf. Zech. 10⁵) is gratuitous. The inhabitants of the besieged city will be forced to make bricks in order to restore the fortifications destroyed by the besiegers. In Assyrian we find the same phrase: *ṭiṭa erēbu* (HW 301^b). Heb. טִיט = Assy. *ṭiṭu* stands for *ṭintu*, with partial assimilation of the feminine

ח as in Syr. קשטא, *archer* for קשתא, from Assy. *qaštu*, bow (a biconsonantal feminine form) pl. *qašāti*; cf. AJSL 23²⁴⁸, below.

(15) The two משלים of v. 15 must be transposed; cf. the remarks on the transpositions in 1 11 14 and 25.

For החרבי read החרבו. The reading החרבו is not a graphic corruption, but it is influenced by החרבו in the second hemistich (cf. the remarks on אמלל 1° for ראב in 14).

These imperatives are concessive: *just make thyself numerous = even if thou makest thyself numerous*, i.e. in spite of thy large population and the numerous troops manning thy fortresses, fire will devour thee. Sometimes such imperatives are ironical, e.g. in the gloss Eccl. 11 9: —

Just walk in the ways of thy heart
and in the sight of thine eyes;
But know that for all these things
to judgment God will bring thee!

Cf. also the two Maccabean passages Is. 47 12 and Lam. 4 21 (OLZ 10 63).

The א in ארבה is not prothetic, as in Syr. ארקיע for רקיע, etc. (Nöldeke, *Syr. Gr.*², § 51). The stem is not רבי, but ארב; cf. אבר = כרי (AJSL 23²⁴⁷) and Assy. *âribu* (or *eribu*) a swarm of locusts. The final ה in ארבה represents the nominal affix ' ; ארבה = *arbai*, just as Assy. *gabšû*, inflated skin (Arab *ṭauf*) = *gabšaiu*; cf. *Ezekiel* 65 16 and AJSL 1 179, n. 4. The Assy. verb *arābu* (to devastate the fields) is denominative; Tennyson says: *This Philip and the black-faced swarms of Spain . . . come locusting upon us.*

The third hemistich of v. 15^a, האכלך בילק, is a gloss (so W) to the first hemistich ונמיהאכלך אש. Also vv. 16 and 17 contain glosses to v. 15; the antiquarian and biological erudition displayed in these verses cannot be credited to the original poet.

For שם, at the beginning of v. 15, read גם or נם; we find the same mistake in Ps. 137 3, where we must read ביינם, *although* (Eccl. 4 14) instead of כיינם; see OLZ 10 65, n. 3.

(16. 17) V. 16^a and v. 17^a expand Nahum's terse statement regarding the countless population of Nineveh, while v. 16^b and v. 17^b supply some biological information with regard to the locusts. In v. 17 we find also some tertiary glosses (cf. ב, χχ).

(16^b) The hemistich ילק פשט וינקר severs the connection between v. 16^a and v. 17^a which form a משל with 2 + 2 beats.

The verb פשט refers to the *exuviation* (or *eclysis*) of the locust. We use *exuviae* of the skins, etc., of animals, which are shed or sloughed off, while in Latin, *exuviae* is used also for *spoils*, just as Heb. פשט means also *to plunder*. Arab. *sālaxa*, to shed the skin, is connected with the root של which we have in שלל, *to plunder*; Arab. *sālaba*; cf. AJSL 23²⁵². A. E. Shipley states in the article on locusts, EB 2808: On leaving the egg the young immediately cast their skin, an operation repeated about the

6th, 13th, 21st, 31st, and 50th day; the wings attain their perfect development and the locust becomes capable of flight only at the 6th and last molt. The Assy. stem *pašātu*, to obliterate, has no connection with Heb. *בָּשַׁט*, but is a transposition of *שָׁטַף*, to rinse, to wash off.

The term *ילק* is not derived from *לָקַט* = *לטט* (cf. *Kings* 17:5, n. †) but it may be connected with Assy. *ilqitu* (HW 76) and Arab. *yalagā* which denotes a *leaping gait* of the camel, so that *ילק* may mean *leaper*; cf. our *grasshopper* and German *Sprengling* or *Sprengsel* = locust. The second syllable of German *Heuschreck* represents the obsolete verb *schrecken* = to leap; cf. Luther's Bible, Job 39:20: *Kannst du es schrecken wie die Heuschrecken?* i.e. *Canst thou make him (the horse) leap as a locust?* Heb. *הִתְרַשְׁשֵׁנוּ כְּאַרְבֵּה*.

(17^b) The *נר* in *נדר* (whence the name *Cadiz*) is an infixed *ת*, and *נר* is connected with *קיר* and Assy. *kāru*, wall; cf. the remarks on *נדר* above, p. 32, and AJSJ 23:247. In *ביום קרה* (which is perhaps influenced by *ביום צרה*, 17) *יום* should be transposed: we must read *בקר היום*, in the cool of the day (for *קר*, cool, see AJSJ 23:242) i.e. *from sunset to sunrise*; in Arabic, the dual *al-bardāni* (cf. Heb. *ברר*) means *morning and evening*; and *bardu 'n-nahāri* = daybreak. Toward nightfall (*לְרֵגַת הַיּוֹם*, Gen. 3:8; cf. my remarks in AJSJ 22:203, n. 17) the locusts alight on the ground, but the next morning, as soon as the sun has warmed them a little, they resume their flight and disappear. As long as they are chilled by the night air and have their wings weighted with dew, they are unable to fly; cf. Dr. Post's article in *Hastings' Dictionary of the Bible*, vol. 3, p. 130.

The last hemistich, *וּלֹא-נִדְרַע מִקְוִמוֹ*, has been expanded by a prefixed and an affixed gloss, *וְנִדְרַע* and *אִם*; both are superfluous. For *מִקְוִמוֹ* we had better read *מִקְוִמָם* (cf. *דְּרֹחִים*) although the suffix refers to the collective *וְגוֹבֵי*. The singular suffix in *מִקְוִמוֹ* may be influenced by *וְלֹא* *מִקְוִמוֹ* Ps. 103:16 = Job 7:10; *מִקְוִמוֹ* may also mean *the place* (*Kings* 299:30). The singular *וְנִדְרַע* for *וְנִדְרֻם* may be due to haplography; cf. Haupt, *Purim*, p. 23, l. 9; see also above, p. 29, *ad* *לְעִבְדֵי-בֶכֶךְ*, 21.

(16^a) The clause *הַרְבֵּיתָ רֶכְלֶיךָ* may be concessive, just as the imperatives in v. 15^b; but it is not necessary to substitute the imperative (so WM) in this gloss; cf. the conditional clause *אִכְלֵהָאֵשׁ בְּרִיחֶיךָ* in v. 13. Heb. *רֶכְלֶיךָ* is dissyllabic (*rōkhlāikh*).

(17^a) For *מִנְיָדֶיךָ* we must not read *מִנְדִּירֶיךָ* (see *Isaiah* 107:27 and below, note on *הַעֲלֵתָהּ*, 38) or *רֹחֲזִים* (Grätz) but we must point: *מִנְיָדֶיךָ*, *thy exorcists, conjurers*, part. Piel of *נִיר* = Assy. *nazāru*, to curse, execerate (adjure, conjure). Alongside of *נִיר* we find also *אִיר* in Assyrian (cf. AJSJ 23:252). The primitive meaning of this stem is *to bind* (cf. *girdle*) just as *אִיר*, to curse means originally *to bind*; cf. Assy. *arru*, bird-catcher and *irru*, rope, snare (HW 138) also our *spellbound*. In Arabic, *mundir* means *admonisher, apostle, preacher*, just as *כֹּהֵן* means *priest* in Hebrew, while the corresponding Arab. *kāhin* means *seer, diviner*. Heb.

נזיר, *devotee, Nazirite* is derived from the same stem; a *vow* is merely a *promissory oath*, cf. our *vowing vengeance* = German *Rache gelobend*. The stem נזר is a differentiated dialectic byform of נזר; cf. פתרון alongside of פשר; see *Proverbs* 51 14; *Kings* 192 22 275 29.

Also טפסר is a Babylonian loanword = Assy. *tupšarru*, scribe, i.e. hierogrammatist. The word is ultimately Sumerian, a compound of *dup*, tablet (which has passed into Syriac as ܕܡܬܐ) and *sar*, to write. Instead of טפסריך and טפסר (Jer. 51 27) we ought to point: טפסריך and טפסר; the ט is due to the *u*-vowel; a *t* followed by *u* sounds like ט, while a *q* followed by *i* sounds like כ; therefore the Assyrians often write *tu* for ܬ, *ku* for ܩ, and *ki* for ܩ; see my ASKT 169, § 13; *Kings* 86 11 208 15. The *a* in טפסריך instead of טפסריך or טפסריך is due to the fact that after a ט an *ā* sounds almost like *ō*, just as our *wand* is pronounced *wond*; cf. BA 1 252. The late compiler of the oracle in Jer. 50 51 (which was written about the end of the reign of John Hyrcanus, 135–104 B.C.) took טפסר to mean טופר = שוטר, i.e. a military officer; cf. *Judges* 35 50; contrast *Kings* 304 27. See also the note on נשים, v. 13.

The form נוּכִי (= Arab. *jābī*) at the end of v. 17^a represents a correction of the preceding נוּב. For the apocope of the termination *ai* or *ê* cf. מַעֲלָה = מַעֲלָה, etc. (see AJSL 22 253, n. 14) and for undeleted corrigenda cf. *Kings* 194 20. The variants נוּב נוּכִי may be rendered in German: *Sprengsel, Sprengling*; and in English: *creaker, cricket* (*cricket* means *creaker*, i.e. *chirper*). In Assyrian we could use *êribu* (= *âribu*, participle of אַרַב) and *eribû* (i.e. אַרְבִּי = Heb. אַרְבֵּה; see above, ad v. 15). The stem of נוּב is akin to גַּבַּא, *to gather*, so that נוּבִי means originally a *gathering or swarm* (of locusts). Cf. Ethiop. *gâbâ'ê*, collection, congregation; Assy. *gabbu* (for *gab'u*) all; *gubbu* (for *gub'u*) cistern (cf. Heb. גַּבִּים 2 K 3 16 Jer 14 3 and גַּבַּא, *pool, swamp*, Is. 30 14 Ez. 47 11) lit. *reservoir* (מִקְוֵה) i.e. a place where water collects or is collected or stored. The root קִי is a modification of גַּב or גַּם; קִי, *cord* is a collection of strands twisted or woven together. Heb. גַּבַּל, גַּבַּל, גַּמָּא, גַּמֵּר, גַּמֵּל, קַבֵּץ, קַבֵּץ, קַמֵּץ, קַמֵּץ; Assy. קַבַּל, קַבַּל; Arab. *jamī', jamīl, kāmīl*, etc. are all derivations of the same root גַּב = גַּם = קַב = קַם = קִי = כַּב = כַּם; cf. the remarks on אַנְיָה = כַּנְיָה = כַּף in the note on וְקִים, v. 10 and AJSL 23 252.

(12) The prefixed כל is scribal expansion.

הַאֲנִים should be read הַאֲנִים; cf. the remarks on יֹאדִים, v. 8.

For עֵם, at the beginning of the second hemistich, substitute עֵמֶךְ, which we find in the Received Text at the beginning of v. 13; הֵנָּה before עֵמֶךְ is scribal expansion.

V. 12^b is an explanatory gloss: the Assyrian fortifications are like fig-trees (הַאֲנִים) and their garrisons like firstripe figs; if the מַבְצָרִים are shaken, the עֵם manning them fall into the hands of the besiegers, lit. *into the mouth of the eater*, i.e. *they are swallowed up*. For *firstripe figs* see Haupt, *Biblische Liebeslieder* (Leipzig, 1907) n. 11 on No. X.

(13) In v. 13 the hemistichal pair שְׁעֵי אֶרֶץ נַחֲתוּ לְאִיכָד (פתחו) נפתחו

is an explanatory gloss in which פתוח represents a tertiary scribal expansion.

The first two words of this verse, והנה עמך, belong to v. 12.

Only the two hemistichs נשים בקרבך and אכלה-אש בריחך are genuine, and they must be transposed; cf. the remarks on 1 n 14. If נשים בקרבך was the second hemistich, we can understand why עמך, which represents the beginning of the second hemistich of the preceding verse, appears before נשים. For vertical dittography see above, *ad* v. 10.

The clause אכלה-אש בריחך is conditional; cf. the concessive clause הרבית רכליך at the beginning of v. 16. For the unaccented upbeat (*Auftakt*) in אכלה-אש cf. above, *ad* 1³⁴.

For נשים, *women*, we must read נשיים, *we shall destroy*, from שמם, or rather ישמי, *they will destroy*. Similarly G has for נשיים, Num. 21³⁰ γυναικες. The compiler of the late oracle Jer. 50³⁷ 51³⁰ (cf. Is. 19¹⁶ and the note on טפסר, v. 17^a) read נשים; but if the Assyrians had been *women*, the siege of Nineveh would not have lasted so long.

(18) The section 3 s-15, apart from the glosses relegated to the margin, represents an old poem composed by an Israelitish poet in Assyria about 607 B.C. before the destruction of Nineveh in 606 B.C. But the last two verses of c. 3 were added by the Maccabean compiler of this festal liturgy for the celebration of Nicanor's Day. The suffixes in רעך, עליך, שמעך, מבחך, לשבכך, אדירך, רעך should be feminine, referring to the City of Nineveh (*i.e.* the Selencidan Kingdom), not masculine; מלך אשור is a gloss. Cf. above, p. 29, *ad* 2^{14b} (ב, ρ).

For נמו instead of נמו cf. the remarks on יד, v. 10.

After נמו we must supply (but not insert) שנתם (Ps. 76⁶) or שנת שילם (Jer. 51³⁹ 57). All these passages are Maccabean: Ps. 76 refers to Judas Maccabæus' victory over Nicanor; see my remarks in ZDMG 61²⁸⁶; for Jer. 51 cf. the note on טפסר, v. 17.

Instead of ישנו ישכנו read ישנו (not ישכנו).

For אדירי cf. אדירי, 2⁶.

Instead of נפשו read נפצו, from פוץ, as in 1 K 22¹⁷. The stem פוש (whence the name פישון, *Surgy*, *i.e.* *rising in billows*; see JAOS 16 ciii, †) means to gambol, caper, leap, spring, skip (cf. Jer. 50 n, quoted in the notes on דהר, Nah. 3²) but not to scatter.

The addition הרים על is derived from the parallel passage in Kings (see Kings 171¹⁰ and cf. the remarks on the gloss פוט in v. 9).

(19) Instead of בקה read, with W, גקה; cf. Kings 293⁵²; contrast פרשים for ברשים in 2^{4b} (ד, β). This noun גקה (for *gihhâiatu*) corresponds to Syr. גְּהִיָּתָא (or מְהִיָּתָא) *deliverance from pain*, etc. Cf. also Arab. *jāhhā 'l-sājjata* (= *nāsṣā'ahā*) which does not mean to enlarge a wound (in the head) but to mitigate it.

The final clause, כי על מי לא עברה רעתך תמיד, is a prosaic explanatory gloss; the suffix in רעתך may be either masculine or feminine; cf. the note on מלאככה at the end of c. 2.

7

The fourth section consists of ten couplets with 3 + 2 beats in each line, i.e. the same meter as in the second Maccabean section, ב. The first nine couplets (which may be grouped in three sections; cf. Haupt, *Purim*, p. 47, l. 24 and the Maccabean psalm in the Book of Jonah, AJSL 23²⁵⁶) were composed after the destruction of Nineveh in 606; the final couplet, on the other hand, is a Maccabean appendix, just as the last four lines of א.

Section 7 consists of 3 2 3 + 2 4-14; א of 3 8-19; ב of 3 1 and 4-7 + 1 11-2 3; 8 of 1 1-10. Consequently 3 1 + 4-7 must be inserted before 1 11-2 3, and 2 4-14, preceded by 3 2 3, should stand after c. 3. Section 7 (2 4-14) has, it may be supposed, been inserted after ב, because it is in the same meter (3 + 2) while א appears at the end of the book, because it has a different meter (2 + 2). The reason why the first line of ב (3 1) has been inserted after 2 14^b has been indicated on p. 29, in the note on ב, ρ; the insertion of the first three משלים of 7 between the first and the second משל of ב (3 14) has been explained above, on p. 23. Cf. my restoration of the Hebrew text of Canticles in AJSL 19²²⁻³² and my arrangement of Ecclesiastes in Haupt, *Kohleth oder Weltschmerz in der Bibel* (Leipzig, 1905). Cf. also the remarks on transpositions in ancient Arabic poems in Nöldeke, *Beiträge zur Kenntniss der Poesie der alten Araber* (Hannover, 1864) p. vii; Ahlwardt, *Bemerkungen über die Ächtheit der alten Arabischen Gedichte* (Greifswald, 1872) pp. 18 and 84.

(1 1^b) For the heading, חזון נחום האלקשי, see above, p. 18. The prefixed ספר is a gloss; cf. EB 3259.

(3 2) The singulars, שש, אופן, סוס, מרכבה, פרש, חרוב, חנית, פגז, מנן, הפסד, מנן, are collective; cf. our *horse* = cavalry.

The participle דור means *crying, neighing*, not *galloping*. Barth has pointed out that this stem is identical with Arab. *hádara*, to roar, which is used of the roaring of the sea, the braying of an ass, etc. *Hádara* means especially *ḥáyyata fī ḡairi šiqšiqatin*, to roar without inflation of the *šiqšiqā*, i.e. the faucial bag (German *Brüllsack*) of a male camel which he inflates and projects out of his throat at the season of rut, when he sees a female camel. Arab. *hadra* means (like שאון; cf. ותשא, 1 5) *crash*; Arab. *hadir* = roaring of the waves (cf. שאון ימים, Ps. 65 8). *Hadir*, cooing of doves, stands for *hadil*. For the transposition in דור = *hádara* cf. AJSL 22²⁶⁰, n. 10. Our verb to bray was formerly used also with reference to the bull, deer, etc., as well as to man. On the other hand, Herodotus (3 84) uses *φθέγγεσθαι* with reference to a horse.

In the Song of Deborah (Jud. 5 22) the hemistichal pair,

אֲרָהֲלָמוּ עֲקָבֵי סוּס מִדְּהִירוֹת דְּהִירוֹת אֲבִירָיו

means: *Then clattered the hoofs of the horses from the yells, the yells of his heroes*, i.e. owing to the (incessant frantic) yelling of the heroes (of

the enemies) urging on their steeds, the horses galloped so that their hoofs clattered. In Arabic, *rākaḏa* means not only *to urge on a horse, to gallop*, but also *to flee*; cf. the note on מעלה, 32. In Scotland, *to thud* means *to move with velocity*; cf. הלמי = *they thudded away*. In German the קיל עקביס is called *Hufschlag*, i.e. *hoof-beat* (cf. Lat. *pulsus*, Greek *κτύπος*). Apart from *Zagen* for *Schreien*, Luther translates Jud. 5 22 correctly: *Da rasselten der Pferde Füße vor dem Zagen ihrer mächtigen Reiter*. The suffix in אבירוי refers to the enemy; cf. גבוריהי and אדירוי, Nah. 2 4^a 6. We must not read הלמי, nor need we join the prefixed מ of דהרות 1° to סוס; contrast Ps. 68 27 (AJSL 23 239). The first דהרות is not a suspended *status constructus*, but *status absolutus*; for the repetition cf. v. 5:

הרים נולו מ"הוה מפנייהוה אלחי ישראל

and gloss θ in Ps. 68 (AJSL 23 224). S renders Jud. 5 22: *נהמת דחלא דתקיפיה*; Syriac *נהמתא*, *roaring*, is a correct translation of Heb. דהרות; contrast ZDMG 56 456. J renders freely: *ungulae equorum ceciderunt, fugientibus impetu, et per praeceps ruentibus fortissimis hostium*; cf. ZDMG 56 461. In this passage, *cecidierunt* does not mean *they fell* = *they stumbled*, but *they came down with a crash*; cf. *fulmina cadentia* and our *the blows fell*, also נפל in Gen. 24 64 2 K 5 21. They tumbled all over themselves trying to get away. In Arabic, *ḡaḡa'a*, to fall, means also 'to rush away' (*ḡāhaba ḡanḡālaqa sarī'an*) = German *fortstürzen*. The comments on Jud. 5 22 in ZDMG 56 453-465 are unsatisfactory, and the restoration of this line, given on p. 184, is gratuitous.

Also in Jer. 8 16 צהלות אבירוי denotes the *yells of the horsemen*, not the *neighing of the horses*. We must read:

מן נשמע נחרת סוסין
: (מקיל) מצהלות אבירוי רעשה כל-הארץ;

The prefixed מ before צהלות is not a nominal preformative, but the preposition מן, as in Jud. 5 22. We must point מצהלות, plur. constr. of צהלה; cf. Isaiah 110 41. The noun מצהלות in the late passage Jer. 13 27 has a different meaning: it is explained by the following gloss *זמית ונחת*; cf. Syr. *צהולא*, *lustful*. The noun צהלה represents a form *ḡahalat*, not *ḡahālat*. The explanation of מצהלות in the prefixed gloss מקיל is correct. T has ניברויה for אבירוי, J (*a voce hinnituum*) *pugnatorum ejus*; but S קלא דממללא דננברויה, while נחרת סוסין is rendered: *צהולא דרכשה*. Heb. נחרה, however, means *snorting*, not *neighing*; see my paper on the cuneiform name of the sperm-whale, AJSL 23 263. In Arabic, *ḡāhala* is used of the cry of a horse (*ḡāhala l-fārasu ḡlā ḡāḡuata*) but in German the term *wiehern* (i.e. *to neigh, to whinny*) is used also of a *roaring laughter*; cf. our *horse-laugh* (see Haupt, *Purim*, p. 13, l. 30). *Roaring* may be used with reference to a lion, a tempest, the sea, boisterous mirth; it may denote also an outcry of distress, etc.

In Arabic, *qárqara* (which denotes originally the sound of rushing water; cf. AJSL 23²⁴⁶) means not only *to roar, to crow, to coo, to murmur*, but also *to guffaw*; and in modern Arabic it means *to complain, to grumble*. In Is. 12⁶ 24¹⁴ 54¹ Jer. 31⁷ צהל appears as a synonym of רנן, *to shout for joy*; in Esth. 8¹⁵ we read וישמחה צהלה וישמחה; but in Is. 10³⁰ צהל means *to utter shrill cries of distress*, just as we speak not only of *shrieks of laughter* but also of *shrieks of fright*.

Nor does אבירי in the Maccabean passage Jer. 47³ refer to the horses. We must read: מִשְׁעֶמֶת פָּרָסִית אַבְרִי מָרַעַשׁ לִרְכָּבֹי לֹאֲדָפְנוּ אֲבוֹת אֱלֹהִים מִרְפִּין יָדַיִם: (α) קול (β) הָקוֹן גִּלְגָּלִי The stem שַׁעַט corresponds to Arab. *šāʿata*, a synonym of *dāqqa*, to pound (Heb. דַּקַּק) and *rāḏaxa*, to smash (which corresponds to Heb. רָצַח, to slay). For אבירי 𐤀 has again, correctly, גִּבְרוּהִי, 𐤁, פָּרָסִית רִגְמוּהִי, 𐤁, *bellatorum ejus*. The ל in לרכבו (cf. מַעֲרָה לִכְפִּירִים, Nah. 2¹²) is inserted for rhythmical reasons; just as כַּעֲנִלִי בְדֶשָׁא is more rhythmical than כַּעֲנִלִי דֶשָׁא, Jer. 50¹¹; see below. The phrase מָרַעַשׁ לִרְכָּבֹי (= 𐤀) (מִיַּעַת לִרְתִּיבוֹהִי) which Cornill considers to be a gloss, is far more poetic than גִּלְגָּלִי הַמֵּין, which Cornill relegates to the margin. For the intransitive Hiphil לֹאֲדָפְנוּ (𐤀) cf. the last hemistich of Nah. 2⁹: וְאִין מִפְּנֵה, also *Kings* 217²; AJSL 22²⁰⁴, l. 4. For the second line of Jer. 47³ cf. ll. 112, 113 of the cuneiform account of the Deluge, mistranslated by Jensen, KB 6²³⁶, l. 113; see KAT² (1883) 62²⁷ 73¹⁰.

In Jer. 50¹¹, on the other hand,

כִּרְתַּשְׁמָתוֹ כִּי תַעֲלוּ שְׂסֵי נַחֲלָתִי
כִּרְתַּפְּשׁוּ כַּעֲנִלִי בְּדֶשָׁא וְתַצְהִלּוּ כַּאֲבִירִים

the noun אבירים means *bulls*; we must render: *though ye bellow like bulls* (so AV). For the concessive כִּי see the note on כִּי־בִקְקִים, Nah. 2³. Ὡς ἐσκυτᾶτε ὡς βοῦδια ἐν βοτάνῃ, καὶ ἐκεπατίζετε (this is wrong) ὡς ταῦροι, Ἰ sicut vituli super herbam et mugistis sicut tauri, 𐤁 כַּעֲנִלִי וְתַרְקִדֶן, 𐤁 תַּרְצִיזֶן אֵיךְ עֲנִלָּא וְתַרְקִדֶן, 𐤁 כַּעֲנִלִי רַבְקָא וְתַטְלוּן כַּגִּיבְרִיא, 𐤁 אֵיךְ דִּכְרָא דַּעֲנָא.

There is no evidence that אבירים ever refers to horses, nor does דָּהַר mean *to gallop*.

The clause מַעֲלֵה פֶרֶשׁ forms the last hemistich of v. 2; the סוּף פֶּסוֹק after מַרְקָדָה וּמִרְכָּבָה must be transposed. The collective פֶּרֶשׁ means here *horsemen*, not *horses*; cf. the second hemistich of gloss β: וְהַפְּרָשִׁים הִרְעִילוּ = Ὡς καὶ οἱ ἰππεῖς θορυβήσονται.

After מַעֲלֵה we may supply (but not insert) אֶת־סוּסוֹ, cf. the intransitive Hiphil מִפְּנֵה in 2⁹; מַעֲלֵה means literally *he rears = he causes* (his horse) *to rear* by urging him on with whip and spur. Spur (Assyr. *ziqtu*) is no anachronism; see l. 54 of the sixth tablet of the Babylonian Nimrod Epic (KB 6¹⁷¹; cf. p. 450 and HW 262^b). The Median horsemen may have spurred (or goaded) their horses with the points of their swords, etc., or with their feet; cf. Arab. *rākada = dāfa'a: rākadu*.

'l-fārāsa bi-rijlāihi ʾilā 'stahāttahu lil-'ādū; — ḥatta = ḥaḏḏa). Heb. מַעֲלָה has here about the same meaning as Arab. *mutarākiḏ*. Cf. also Arab. *uḏkara* which means *to move with springs or bounds, to rear, to race*, etc.

(2^{4b}) The first three מַשְׁלִים of ד have been displaced in the Received Text by gloss β. The first מַשְׁל of β (2^{4b}) is a variant (cf. *Kings* 213⁴⁸) to the second מַשְׁל of 3², and the two מַשְׁלִים of the following verse (2⁵) represent an explanatory gloss to this variant: 2^{5a} explains the second hemistich of 2^{4b}; (הַפְּרִשִׁים הָרָעָלִי) and 2^{5b} gives an explanation of the first hemistich of 2^{4b}; it is therefore better to transpose the two מַשְׁלִים of 2⁵ (cf. the transposition of the two מַשְׁלִים of 3¹⁵; also 3¹⁶ 17 and 1³ 9). The glossator understood הַפְּרִשִׁים to mean *horses* (of the chariots) not *horsemen*.

Instead of בָּאֵשׁ we must, with W, read כָּאֵשׁ (cf. *Kings* 182²⁵ and *Esth.* 1¹⁸ 3⁴) and לַפְּרֹת (cf. the Homeric *λαμπρόων*, *Il.* 1¹⁰⁴; *Od.* 4⁶⁶²) instead of פְּלֹדֶת; cf. 1 *Makk.* 6³⁹: *καταύγαζεν ὡς λαμπάδες πυρός*. The verb *lappir* is denominative, derived from לָפַד, *torch*, and this may be a transposition of *dappil* = *dappir*, a byform of Assy. *dipāru*, *torch*. The collective הַרְכָּב may be construed as a feminine in spite of *Ex.* 14⁷; cf. מֵרֵאִיהֶן in v. 5^b, which must not be (with W) changed into מֵרֵאֵיהֶם. The corresponding Arabic word *rakb*, a troop of horsemen, cavalcade, etc., may be construed either as masculine or feminine; cf. Wright-de Goeje, 2¹⁸¹ A; 1²⁹³ B (§ 148, rem.).

The clause בֵּינָם הַכֵּנִי between the two hemistichs of 2^{4b} is a misplaced gloss to v. 3^a, just as יִזְכֹּר, at the beginning of v. 6, is a misplaced gloss to יִזְרֶה in 1¹⁴, and יִכְשְׁלוּ בַּהֲלִיכֹתָם (v. 6) a misplaced gloss to הָרָעָלִי in the present hemistich. The fact that the gloss בְּנוֹתָם הָרָעָלִי, which gives another explanation of הָרָעָלִי, appears in the Received Text at the end of 3³, shows that 3³ must have originally stood near 2⁴, just as the two glosses אֲךְ סוֹרְרִים שָׁכְנוּ צְחִיחָה (Ps. 68¹⁹) and וְאֵף סוֹרְרִים לִשְׁכֹּן יְהוָה אֱלֹהִים (Ps. 68⁷) show that Ps. 68⁷ stood originally near Ps. 68¹⁹; see *AJSL* 23²²³; cf. also my remarks on the gloss מֵעֵן נָגִים in *Cant.* 4¹⁵ (*AJSL* 18²³⁷, n. 35 on No. 8) and Haupt, *Biblische Liebeslieder* (Leipzig, 1907) p. 27, l. 9.

For כָּרְשִׁים read, with W, פְּרִשִׁים; cf. שָׁהּ, 1 *S.* 17³⁴; כָּרוֹל for פָּרוֹל; contrast כָּהָה for כָּהָה in 3¹⁹. The rendering of *Θ*, καὶ οἱ ἠπείης θορυβήσονται, is correct, although *θορυβήσονται* is somewhat vague; this verb means especially *to be confused, mixed up, to be in a confused mass or jumble*; *θόρυβος* = רֵמֶז, מְהוּמָה; cf. *ad* v. 9^a. The passive הָרָעָלִי means *they are frenzied*, i.e. *they run amuck*, rushing to the attack in a state of frenzy, charging furiously with desperate resolution, at breakneck speed. Their chargers *run like mad* (cf. יִתְהוֹלֵל הָרֶכֶב in v. 5 and בִּשְׁנֵנוֹן יִהְיֶה, 2 *K.* 9²⁰) as though they had the (blind) *staggers*, German *Koller*; cf. תִּרְעָלָה. In Arabic the verb *ra'ila* means *to be stupid, doltish*, and the Pual of its synonym (*ḥānuqa*, *to be stupid, dull*): *ḥimmiqa* means especially *to be stupefied by wine, to drink wine* (*šāriba*

ʿl-xámra). Cf. also Greek (πρόσω) μάομαι (which is connected with μαιμάω and μαίνομαι, also μανία and μένος) especially μεμαώς, also μενεαίνω. In the two misplaced tertiary glosses יבשלו בהלכותם (26) and יבשלו בנזיתם (33) this *furious precipitation* was misinterpreted to mean *stumbling in their course or over the corpses*. The *Kēthiv* הלכותם must not be read הלכותם, but the ו should be transposed as in יודע for יודע, 17 and in ולהב for לזהב, 33; we must read the plural הלכותם, not the singular הלכתם, as pointed in the *Qērê*. Nor is the *Qērê* of יבשלו in the second gloss correct; we must not read יבשלו, but יבשלו, as in the first gloss. For the *scriptio defectiva* of the i in הלכותם cf. *Kings* 84 32.

(5^b) The verb ירוצצו is not frequentative, but intensive; it does not mean *they move hither and thither*, in a zigzag manner, but *they run fast*, quick as a flash, swift as lightning; cf. *our they run 'like blazes'* and modern Arab. *rámah*, to run = *lámah*, *lámā*.

(5^a) For יתהוללו read the singular, יתהולל; cf. *Kings* 170, n* ; 296 38. The plural is conformed to ישתקשקו in the second hemistich. For the singular in the first hemistich and the plural in the second cf. *Ges.-Kautzsch*, § 145, g. This *raging* of the chariots (German *dahinrasen*) means *driving furiously*, נהג בשנעין; cf. the remarks on יתרטלו.

Just as יתחלחלו, *Esth.* 4 4 is connected with חיל, so ישתקשקו must be combined with שוק, *leg*; it means *they move their legs*, i.e. *they speed*; cf. *Ps.* 147 10: לא בנקורת הקום לא יבשוקו האיש ירצה

Cf. our phrase *he had the legs of him*, i.e. *he was quicker*. In certain parts of England to *leg* means to *run nimbly*. Assy. *puridu*, swift messenger, originally *runner*, which has passed into Arabic as *barid*, courier, is identical with *puridu*, *leg*; see *KB* 6 508 (*mê puridi* = מירגלים). Both Heb. פדר, *mule* and German *Pferd*, *horse* (cf. *palfrey*) are derived from the same stem, and פדר, פרש, שפר, etc. go back to the same root, פר, to *flee*, *fly*, *speed*.

(33) The first two words of v. 3 belong to v. 2; see above, p. 39.

In ולהב the ו must be transposed as in יודע, 17, also ברק should be pointed as פועל; the omission of the ו may be due to haplography; cf. the note on לעביר, 2 1. Both לזהב and ברק are denominative participles like לפרה in 2 4^b. Cf. also the note on 2 11 and ותפצצם, *Ps.* 144 6. The verb *barâqu* is used also in Assyrian, and *lâhiba*, to *flare*, is used in Arabic (*lâhibati 'n-nâru*).

Although חרב is fem. (cf. 3 15) the preceding verbal predicate may be masc. Nor is the masculine form preferred for rhythmical reasons: להבת would be dissyllabic: *lohevth-xérv*; cf. the anapestic beginning in צפהדרך (*cappe-dérkh*) 2 2; אכלה־אש (*ākhlā-ēs*) 3 13; ונינה (*û-Ninû*) 2 3^a; ואמהתיה (*uamhōthêha*; cf. the note on מאד, 2 2 and Nöldeke, *Syr. Gr.* 2, § 33, A) 2 8; בוזז־כסף (*bozzu-késf*) 2 10.

Both the prefixed חלל and the affixed לגויה are explanatory glosses to וקבר פגר; for רב we had better point רב. In פגר פגר the first word is not a substantive in the construct state, but a participle

with recessive accent; cf. Ges.-Kautzsch, § 29, f. We find the same form in Is. 30 27, where we must read:

הנה יִהְיֶה־בָּא מִמְרֹקַּק בַּעֲרֹאפִי וּבְכָר מִשֹּׁאֵף
שִׁפְתָיו * מִלֹּאזֶם וְלִשְׁנוֹ כֹּאשׁ אֲכָלָת:

For *שִׁפְתָיו* we must point *מִשֹּׁאֵף*, *His crash*, i.e. *His thunder-peals*, from a noun *מִשֹּׁאֵף*; see the note on *וַתִּשָּׂא*, 15. Similarly the Masorites have mispointed the plural of *מִשִּׁוּאָה* (*מִשְׁוֹאוֹת*) Ps. 73 18 74 3: *מִשְׁוֹאוֹת*, as though it were a derivative of *נִשָּׂא*. The prefixed *שם*, *name*, before *יְהוָה* is a gloss. In 2 K 23 12 the form *מִשִּׁוּאֵיהֶם* (which may have been pronounced *מִשִּׁירֵהֶם* or even *מִשֵּׁם*; cf. *בָּהֶם* = *בָּם*, etc.) appears as *מִשֵּׁם*. The form *יִרְצֶן* must be derived from *רִצֵּץ*, and *מִשִּׁ(ר)ם* means *their crash*, i.e. *ruin, débris*; cf. *Kings* 295 23; also 272 19, where I have stated that *כִּנְיֵה רִצִּיִן* does not mean a *broken reed*, but a *split reed*. This is not *ein aufgeschlitztes Rohr* (Ges.-Buhl¹⁴, s.v. *רִצֵּץ*) but *ein zerfasertes Rohr* (frayed, raveled at the ends).

The participle *בְּכָר* in the present passage means *numerous*; cf. German *die schwere Menge* and the Hithpael in *הַתְּכַבֵּר*, v. 15; also *כָּבַד*, Num. 20 20 1 K 3 9; *עָרַב כָּבַד*, Ex. 8 20, etc. For *כָּבַר* instead of *כָּבַר* cf. *רִבֵּץ*, *רִבֵּץ*, *רִבֵּץ*, *שָׂמַע*, *שָׂמַע*, etc.

The last two words of this verse, *יִכְשְׁלוּ בְנוֹתֵיהֶם*, are a gloss to *הָרַעְלוּ*, 2 4^b; see above, p. 41.

(2 4^a) The suffix in *נִבְרָהוּ* (i.e. *scriptio defectiva* for *נִבְרָהוּ*) † and *אֲדִירִיו* (v. 6) does not refer to *מִפָּץ* (i.e. Judas Maccabæus) in v. 2 (so W) but to the enemy besieging Nineveh; cf. Jer. 4 13 8 16.

Both *מִאֲדָם*, *reddened*, and *מִתְלַעֵם*, *crimsoned*, mean *bespattered with blood*, *גְּמָאִים בָּדָם*, Lam. 4 14 Is. 59 3. ὁ ἔξ ἀνθρώπων read *מִאֲדָם*, and for *מִתְלַעֵם*, apparently, *מִתְלַעֵבִים* (cf. Arab. *lā'iba bis-saifi yat-tursi* ‡) combining *מִתְלַעֵבִים* with *בָּאֵשׁ* (*ἐμπαίζοντας ἐν πυρί*). For *מִאֲדָם* cf. my restoration of the Song of Vengeance in Is. 63 1-6 (JHUC, No. 163, p. 49*). The denominative participle *מִתְלַעֵם* does not mean *clad in scarlet*, but *crimsoned*, scil. *with blood*. The term *crimson* is a doublet of *carmine*, and both are derived from *kermes*, *alkermes* (Arab. *al-qirmiz*). This red dyestuff consists of the dried bodies of the females of the *Coccus ilicis* (Heb. *תוֹלַע שֵׁנִי*) etc. Heb. *מִתְלַעֵם* corresponds to the Shakespearean *purpled*:

Our lusty English, all with purpled hands,
Dyed in the dying slaughter of their foes.

* In cases like *שִׁפְתָיו מִלֹּאזֶם* there is an unaccented syllable between the two beats: *שִׁפְתָיו* was pronounced *sfathâ(h)ũ*; cf. *אֲבִירוֹ* = *אֲבִיו*, etc. In some cases we must substitute the *poetic* form *מִסִּירִיו* for *מִסִּירִיו*.

† Cf. *לִבְבָהֶם*, Nah. 2 8 and *יִרְלַעְהוּ* = *καὶ τοῖς πλεθροῖν αὐτοῦ*, 1 S 30 26. In Assyrian, *sarrêšû*, his kings, etc., is the usual form; see *Kings* 270, n. *.

‡ Arab. *turs*, shield, is a transposition of *sutr* = *satar*; *tatarrasa* = *tasattara*.

There has been a sanguinary battle: everything is bespattered with blood, not only the shields of the warriors attacking Nineveh, but also their faces, hands, etc. They have received numerous wounds, but, undaunted, their nobles rush to the wall of Nineveh, shielded by the large pavises or mantelets (סכך). At the beginning of v. 6 we may supply (but not insert) the adversative וְגַם, *yet*; cf. גַּם תֹּאכַלְךָ אֵשׁ, 3 15^a.

(11) A misplaced (incorrect) gloss to מְתַלְעִים is found at the end of v. 11: וּפְנֵי כָלָם קִבְצוּ פֶּאֶרֶוֹר, lit. the faces of all of them have gathered (*i.e.* acquired*) glow, *i.e.* all their faces are suffused with color, they are flushed (from excitement, eagerness, and exertion). The noun פֶּאֶרֶוֹר, *glow*, is connected with פֶּרֶוֹר, *pot*, lit. *boiler*. The stem is פֹּר; the א in פֶּאֶרֶוֹר must be explained according to Ges.-Kautzsch, § 72, p. The form פֶּאֶרֶוֹר (*pârûr*) has two long vowels; it is a form like נֶאֱפִיִּים and נִשְׁעִיזִים, but from a stem עִי. In Arabic the verb *fāra*, *ḡafûru* means *to boil*; cf. *fāra* 'l-*qidaru*, the pot boils. Arab. *ḡayr*, boiling, means also a *flush of passion, excitement, precipitation*, etc. In certain parts of England *flush* denotes the *hot stage of a fever*; cf. Syr. אֲשָׁתָא, fever = Assyrian *īšātu*, fire. In Assyrian we have *pûru*, urn; cf. Haupt, *Purim*, p. 20, l. 22, and the paper on Nicanor's Day in ZDMG 61 275. The noun פֶּאֶרֶוֹר means *boiler*, then *heater, glowing hotness, glow, flush, vivid redness*; and the phrase וּפְנֵי כָלָם קִבְצוּ פֶּאֶרֶוֹר means: *all their faces blazed vivid, burning crimson*.

(6) The first word of v. 6, זִכַּר is a misplaced (corrective) gloss to יִזְרַע, 1 4; see above, p. 26.

The suffix in אֲדִירָיו refers to the enemy; the suffix in חֹמֹתָהּ, to the besieged city, *i.e.* Nineveh.

The clause יִשְׁלֹוּ בְּהִלְכֹתָם is a misplaced (incorrect) gloss to הָרַעְלוּ in v. 4^b; see above, p. 41.

Heb. סִכָּךְ means here *pavise, mantelet*; cf. above, p. 13 and the cuts in BA 3 175.

(9^b) Between vv. 6 and 7 we must insert the second מִשַׁל of v. 9, while v. 9^a must be inserted between vv. 7 and 8. The clause at the beginning of v. 9^b, וְהִמָּה נִסִּים, is a gloss. The first word of this gloss has displaced the verbal predicate of מִמֶּה at the end of v. 9^a; cf. the note on מָלָא for הִלָּא in 1 u. The original text of this hemistich was מִיָּמֶיהָ יְהוֹמָהּ which appears in the Received Text as מִיָּמֶיהָ הִיא וְהִמָּה. The א in מִימֵהֶיאֲוֹרָהּ must be canceled, and the two consonants וּה should be transposed; cf. יִדַּע for וִידַע, 1 7; וְהִיב for וְהִיב, 3 a.

The imperatives עֲמְרוּ עֲמְרוּ are addressed by the Ninevite captains to their soldiers.

At the end of the first hemistich we must insert יִצְעִיקוּ, *they* (the Ninevite captains) *yell*. This verb has dropped out here just as יִצִּילֻם at the end of 1 7 or חֲבֵרָתָהּ (or חֲבֵרָתָהּ) in Ps. 68 24 (AJSL 23 232, n. 36).

* Cf. Lat. *iram colligere, sitim ab aestu colligere*, etc.

The second hemistich, וְאֵין מִפְנֵה, refers again to the Ninevite soldiers: they do not turn back in their panic, their disorderly flight cannot be stopped. This sudden fright of the soldiers is not due to the assault of the besiegers, but to the flooding of the city. For the intransitive Hiphil מִפְנֵה cf. הִפְעִי, Jer. 47³ quoted in the note on דָּרָה, 32.

(7) The plural הַנְּהַרִּית is due to the preceding שְׁעָרֵי; cf. JBL 19⁶³, second paragraph; *Numbers* 49²⁷; *Kings* 266⁴⁵. The phrase does not mean *the gates of the rivers*, but *the gates of the river* (singular) i.e. the three flood-gates (especially the second and third) of the Khôsar at the point in the eastern wall of Nineveh where this river enters the city; cf. BA 3¹⁴⁶, l. 36; 126, l. 18; 122, l. 28; 120, l. 24, and Map II in Col. Billerbeck's paper cited above, p. 16, n. 9. The gates of the river (i.e. the flood-gates in the three dams built across the Khôsar) were opened, while the sluice-gates at the side of the Khôsar, through which the water of the river flowed into the moats and canals, were shut. Thereupon the unchecked spring-flood of the Khôsar submerged the city.

The singular הַיָּבֵל is collective; cf. above, p. 37. It denotes the royal palaces in the Acropolis of Nineveh, on the mound known as *Kouyunjik*.

Heb. נָמוּ means lit. *it is waved* (Arab. *mauj*, plur. *amujj* means *wave, billow*) i.e. *moved up and down* or *to and fro*; it is shaken, swayed. The unchecked flood of the Khôsar undermines the foundation of the Acropolis, and the masonry begins to surge as a ship on the waves.

(9^a) In the second hemistich we must read מִיָּמֶה וְהִמָּה. 𐎶 has *ra* ṣḍara aḏrḥs, 𐎶 aquae ejus; מִיָּמֶה is not a dittogram of מִיָּם (W) nor is the form a reduplication of מִי; see *Kings* 200¹⁸. The suffix in מִיָּמֶה refers to בִּרְכָה, not to the river; the suffix in וְהִמָּה, to the city. The form מִיָּמֶה is the impf. Qal of a denominative verb derived from מְהִימָה; cf. Deut. 7²³: וְהָקָם מְהִימָה נִלְחָה עַד הַשְּׁמֶרֶם. The flooding of the city produces a מוֹת מְהִימָה, 1 S 5¹¹; cf. מְהִימָה יְדוּהָ, Zech. 14¹³. This denominative verb מְהִימָה, *engulf, overwhelm, swallow up, ruin*, etc., is more frequent than is generally supposed: all the forms of the alleged stem הִמָּם are forms of מְהִימָה. Instead of לְהִמָּם and וְהִמָּם we must point לְהִמָּם and וְהִמָּם; the forms הִמָּמִי (he has swallowed me up, Jer. 51³⁴) and הִמָּמִם are Polel forms of מְהִימָה; even הִמָּן is derived from מְהִימָה. For the construct הִמָּן cf. הִמָּן, constr. הִמָּן, from הִמָּן; see BA 1¹⁶⁶, l. 4. The primary meaning of הִמָּם is *to roar*: in Assy. *mûmu* (= *mahûmu*, i.e. the masculine of מְהִימָה) *Ti'âmat* (i.e. the feminine of מְהִימָה) it denotes the roaring of the billows of the sea; in *ûmu* (HW 33) the roaring of a tempest; in הִמָּן, the roaring of a multitude shouting together. For Assy. *ûmu*, *mûmu*, *Ti'âmat* see note 96 to my paper cited above, p. 15, n. 4. Assy. *mummu* (i.e. *mûmu*) was combined with מְהִימָה by Friedrich Delitzsch in *Geo. Smith's Chaldäische Genesis* (Leipzig, 1876) p. 297, l. 10.

(8) For וְהִצָּאָה read וְהִצָּאָה = וְהִצָּאָה, *she will be taken out*, i.e. *carried off*; cf. 2 S 12³¹ and *Kings* 253²³; for וְהִצָּאָה = וְהִצָּאָה see *ibid.* 119²³; cf. the remarks on מֵאֵר, Nah. 2².

For *נִלְתָּה*, *she was stripped* read *הִנְלִיתָה*, *she was led into captivity*; the omission of the prefix ה is due to haplography: *הִצְוֶה־נִלְתָּה* became *הִצְוֶה־נִלְתָּה*; afterwards the final ה of *הִצְוֶה* was corrupted to ב; cf. the omission of the two ה's in *יָם חֵיל* for *הַיָּם חֵיל*, 38.

For *הִנְלִיתָה* read *הִנְלִיתָה*; cf. *אֶהְלִים* for *אֶהְלִים*, etc. In Assyrian the causative *uṣēli* (to bring up) often means *to remove, carry off*; see HW 62^b; cf. Ps. 102²⁵: *אֶל־תַּעֲלֵנִי בַחֲצֵי יָמִי*, and our *to bring up a prize* (German *eine Prise aufbringen* = *ein Schiff erbeuten*) = to capture a ship; also *to raise* = to remove; *to lift* = to take away; Greek *ἀναρῶ*, Lat. *praedam tollere*, French *enlever une fille* (Heb. *נָשָׂא*, Jud. 21²³; cf. 1 S 17³⁴, etc.). Ruben's emendation *הַעֲתִלָּה* = Assyrian *etillitu* (which was endorsed by Cheyne, JBL 15¹⁹⁸) is just as gratuitous as his reading *מַנְרִיךְ* for *מַנְרִיךְ*, 31^a. The conjectures proposed by Ruben, PSBA 20¹⁷³⁻¹⁸⁵ are singularly infelicitous. Not one of the Assyrian and Arabic words which he finds in Nahum (*e.g.* *עֵנָה*, to sound, *יָן*, infantry, *סֵךְ*, canal-bed, *גֵּלָה*, to be frightened, *עֲתִלָּה*, lady) occur in the Book. His metrical reconstruction of the text is impossible.

For the three synonyms, *הַעֲתִלָּה הַנְּלִיתָה הַנְּלִיתָה*, cf. the first hemistich of v. 11. In Jud. 5²⁷, on the other hand, the accumulation of synonyms is due to scribal expansion, and the entire verse is a gloss; cf. ZDMG 56⁷¹⁵⁻⁷¹⁹ and above, p. 38. We must read:

בֵּין רִנְלִיָּה ^aשָׁכַב בְּ
בֵּין רִנְלִיָּה ^aשָׁכַב בְּ

(α) כָּרַע נָפַל (β) בֵּין רִנְלִיָּה כָּרַע נָפַל (γ) שָׁרַד

The second hemistich of v. 8 has dropped out, just as in Cant. 8¹², etc.; cf. Haupt, *Biblische Liebeslieder* (Leipzig, 1907) p. 47, l. 3. Similarly we must supply in Ps. 110⁴ after *יָהֵם וְלֹא יִהְיֶה* the hemistich *כַּסְאֲךָ נִשְׁבַּע* (ידוה) *וְלֹא יִהְיֶה*; cf. also the restoration of the last hemistich of couplet iv of Ps. 45 in Haupt, *Ecclesiastes* (Baltimore, 1905) p. 37. After *הַיָּצָאָה* *הַנְּלִיתָה* we must insert *הַמֶּלֶךְ הַנְּלִיתָה*; cf. Ps. 45¹⁰ Neh. 2⁶. Xenophon (*Anab.* iii, 4¹¹) says of the *τείχος* (= Assyrian *dūru*, wall, castle, fortress) near Mespila, *i.e.* the Acropolis of Nineveh (see above, p. 8): *ἐνταῦθα λέγεται Μηδεῖα γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μηδοῖ· ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἔδυνάτο οὔτε χρόνῳ εἰλεῖν οὔτε βίᾳ· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας καὶ οὕτως ἔαλε.* We must, of course, substitute *Assyrians* for *Medians*, and *Medians* for *Persians*; cf. *Daniel*, 29¹⁵.

Heb. *שָׁנָל* is identical with *שָׁנָר*, *dam* (Ex. 13¹² Deut. 7¹³ 28⁴ 18⁵¹) and Assyrian *šigrêti* (for *šigrâti*) ladies of the palace; see *Ezra-Neh.* 67¹². For the interchange of ל and ר cf. Arab *hadil*, cooing = *hadir*; see above, note on *דָּהַר*, 32; cf. also *שָׁרָוִית*, *chairs* = Arab. *silsila*, pl. *salâsil*; Aram. *חרצא*, *loin* (Arab. *xâcira*, pl. *xayâcir*) = Heb. *חֲרָצִים* (Assyrian *xinçâ*) and Heb. *אַלְמָנָה*, *widow* = Arab. *ârmala*; also Aram. *מַרְנִיתָא* (or *מַרְנִיתָא*) = Lat. *margarita*, Greek *μαργαρίτης*. See p. 26, above.

For שָׁנָה, *female parent* = שָׁנָה, *queen* cf. *dam* (female parent) = *dame* (lady; in French also *queen* in chess) and *sire* (male parent) = *Sire* (O King). Just as Assy. *šigrêti*, ladies of the palace, appears in Hebrew as שָׁנָה, female parent of a beast, so the daughters of the Kings of France were formerly known as *les dames de France*, while in English *dams* means female parents of beasts. The ל in שָׁנָה instead of ר is due to a popular adaptation, connecting this word with the obscene Heb. verb שָׁנָה; cf. the Talmudic שְׁנוֹנוֹת, concubines, Sanh. 95^b.

The verb שָׁנָה means originally (like Arab. *sājala* = *çábba*) to pour out; Arab. *mā'u dākārin*, water of a male, denotes *semen virile*. The stem שָׁנָה may be a Šaphel (see above, p. 24) of נָה, well (Assyr. *gillu*) while שָׁנָה, female parent, may be a Šaphel of נָה, young; cf. שָׁנָה, v. 13. The construct state of שָׁנָה is שָׁנָה, just as the construct of לָבָב is לָבָב; the form שָׁנָה, Ex. 13¹² stands for שָׁנָה, i.e. the syncopated byform *šigru* for *šigaru*, just as we have in Assyrian: *zikru* = *zikaru*, male, and *šikru* = *šikaru* = שָׁנָה (a Šaphel of נָה; see AJSL 23 248). For *zikru* = *zikaru*, etc. (cf. Heb. לֵב, *libb* = לָבָב, *libab*) see AJSL 3 108, l. 6; and for the forms of the construct state, AJSL 1 228, n. 1.

For שָׁנָה מְנוּחָה מְנוּחָה קְיִלְיוֹנִים cf. Assy. *kima summāti idāmumâ ardāti* (see JAOS 22 8, n. 6 and HW 220^b) and E. Littmann, *Neuarabische Volks poesie* (Berlin, 1902) pp. 52 and 133, l. 96: *uábēi miṭ il-ḥamām 'alēc illi uākif 'a-šājar inūh*, I will cry for thee like a dove which sits on a tree and moans. Heb. נָה appears in Arabic as *nā'aja*, to bellow like an ox (syn. *xāra*). In Assyrian we have *nagāgu* (HW 416^b). In Syriac, נָה is used of the *groaning* of camels, just as Arab. *hadir* denotes not only the *cooing* of a dove, but also the *braying* of an ass and the *roaring* of the sea, etc. (cf. the note on נָה, 3 2, above, p. 37). Arab. *naḥḥ* means *cooing* and also *lament*; Arab. *nisā' nauḥ* means *wailing women*, Heb. מְקִינִיּוֹת; cf. the translation of Ezekiel (in the Polychrome Bible) p. 163, l. 7. For the ה in נָה (= נָה, נָה) see JBL 19 66, l. 3; AJSL 22 250, below.

For the plural לָבָבִים (cf. נְבוֹרֵיהוּ for נְבוֹרֵיהוּ, 3 4) we must not substitute the singular, לָבָבִי; the form לָבָבִי is the regular constr. plur. of לָבָב; cf. שְׁנֵבִי = *'inabē*, grapes. Even if there were no byform לָבָב, the plural of לָבָב might be לָבָבִי; cf. עָמִי for עָמִי; Syr. עָמָא, etc. (Nöldeke, *Syr. Gr.*², § 93). For *heart* = *breast* cf. the German phrase *Hand aufs Herz*.

(10) The rhythm is improved by inserting 1 before בָּוִי 2°. For the unaccented בָּוִי 1° cf. the note on בָּוִי, 1 5.

Before כָּבֵד we must insert וְשָׁלוֹם שָׁלוֹם, and for כָּבֵד we had better read כָּבֵד, just as we must substitute כָּבֵד for כָּבֵד in Ps. 16 9, etc. (cf. *Genesis* 107 50). For the erroneous insertion of the *mater lectionis* ו cf. *Kings* 301 16. Heb. וְשָׁלוֹם שָׁלוֹם would be in Assyrian: *šallata kabitta šullū* (see HW 663^b).

The prefixed מ before כָּל־כְּלִי (read *mikkōl-kli*) need not be omitted, as W suggests.

(11) The three terms *בוקה ומבוקה ומבלקה* are generally supposed to be substantives; W: *Öde und Verödung und Verheerung*; A. R. S. Kennedy (in Hastings' *Dictionary of the Bible*, 3 475^a): *a wild and weary waste*. *מְבֻקָּה*, however, is clearly a fem. part. Pual, and we had better substitute participles (as in 3 a) for the first two terms, reading *בְּבֻקָּה ומְבֻקָּה*, i.e. part. Qal and Poal of *בִּקַּק*; cf. *בִּקְקוּם בִּקְקוּם*; 2 s. The two forms were originally written *defective* (*בִּבְבֻקָּה ומְבֻבְבֻקָּה*) and the *ק* was haplographed. W cites Is. 24 1: *הָמָּה יִהְיוּ בֻקָּק הָאָרֶץ וּבֻלְקָה*. On the other hand, we must point *לְמִנְצָח*, for the *liturgy*, instead of *לְמִנְצָח*?; see *AJSL* 23 225, n. 2; cf. also *Kings* 184 s.

The stem *מָסַם* is connected with *מָסָה*; cf. Ps. 6 7: *כִּדְמַעְתִּי עֵרְשִׁי אִמָּסָה*, *I water my bed with tears*; see *Ezekiel* 64 29. In Syriac, *מְסִיָּא מְסִיָּא* means *watery* (i.e. *running, tearful*) *eyes*; *לִבָּא מְסִיָּא*, a *watery heart*, is a *cowardly heart*; *לִבָּא אֲמָסִי* means *to enervate*. Heb. *לִבּוֹ נָמַם* *his heart becomes watery* means *his courage fails*; he is discouraged, disheartened, dejected. In Arabic, *masûs* means *impure, brackish water*, also *pure water*; cf. *Kings* 270 31. In Ethiopic, *masáya*, *iñsû* means *to liquefy, to dissolve*, and the quadrilateral *másána*, to putrefy, is derived from the same root (*מוֹם* = *מָסַם*). Syr. *שְׂרֻדְרָא מְסִיָּא* means a *putrid corpse*. For *שְׂרֻדְרָא* = *שְׂלֻדָּא* = see above, on *יִזְרָה שְׁלֹמֶךָ*, 1 14.

The last clause of v. 11, *וּפְנֵי כָלָם קִנְצוּ פֶּאֶרֶר* (cf. *Joel* 2 6) is a misplaced (erroneous) gloss to *מִתְלַעֵם*, v. 4; see above, p. 43.

(12) The *מִי־הוּא* after *מִרְעָה* should be inserted after *אִיָּה*; cf. *מִי־הוּא* Ps. 24 10, etc. (Ges.-Kautzsch, § 136, c; Nöldeke, *Syr. Gr.*², § 221) also *עֲשֵׂה בִּירְעָה בְּלֵה־הוּא עֲשֵׂה*, 1 9^b.

Instead of *מִרְעָה* read, with W, *מִעָרָה*.

For *מִעָרָה לִכְפִּירִים* cf. *מִרְעָשׁ לִרְכִּבּוֹ*, *Jer.* 47 3, quoted above, p. 39.

At the beginning of the second line omit the relative pronoun; cf. *ג*, *γ*.

The addition of *אִיָּה* after *הִלֵּךְ* is superfluous; so, too, at the beginning of the following verse.

For *לְבִיא* read, with W (following *Θ ποῦ ἐπορεύθη λέων τοῦ εἰσελθεῖν ἐκεῖ. Ἐὰν ἀδὸς ἰὼν λέων εἰσέλθῃ ἐκεῖ*, *ad quam ivit leo ut ingrederetur illuc*, *לְבִיא* *דְּאֻל אַרְיָא לְמַעַל לְחַמְנָן*). This mistake is due to *לְלִבְאֲחִי* at the end of the following line.

Before *אִיָּה* omit *גִּיר*; this gloss is derived from *גִּירָתִּי* in the following line.

(13) For the omission of *אִיָּה* before *טֹרֶף* see the notes on the preceding verse.

For *כִּבִּי* read *כִּבִּי*; cf. *בָּאֵשׁ* for *כִּבִּי*, v. 4. In *Esth.* 1 18, on the other hand, we must read *וּכְבִּי* (cf. *Job* 39 25) for *וּכְבִּי*; the *י* before *קִנְיָה* is the *Waw apodosis*: *וּכְבִּי בִּיּוֹן וּקִנְיָה* means: *Whenever there is disrespect, there is wrath*; cf. the gloss in *Ecc.* 5 6: *בִּי־בָרֶב חֲלֻמּוֹת וְהַבְלִים*, *in many a dream there are vanities*. For *יִ* *sufficiency* see *Proverbs* 60 51. In Arabic, *kufīa*, *sufficiency*, means especially *food*.

(14) The last couplet is a Maccabean appendix, just as the last four lines of *ג*. It is, therefore, not necessary to substitute, with W, mascu-

line suffixes. In the Maccabean appendix to ג we must substitute feminine forms for the masculine suffixes; מלך אשור is a gloss; see above, p. 36. The feminine suffixes refer to the עיר דמים, i.e. the Seleucid Kingdom, and this may be the reason why the beginning of ב has been inserted after the conclusion of ג; cf. above, p. 29.

For הניני אליך we must read again, as in the Maccabean passage 34, הניני נפל עקיך.

For רבצך read רבצך, *thy lair* (= German *Lager*) i.e. *the camp of the Syrians*. For the burning of the Syrian camp בעשן cf. 1 Macc. 4²⁰. For the confusion of the suffixes cf. the note on יציה עליך 114 instead of יציה עליי. The readings סבכבה, *thy thicket* (Smend apud W) and ארבבה, *thy den* (PSBA 20 182; see above, ad העלחה, v. 8) are not good. ὁ τὸ πλῆθος σου read רבבה. In Arabic the lion is called *er-râbiḍ* or *er-rabbâḍ*; this would be in Hebrew: רובץ and רבץ. The corruption of רבצך to רבבך, רבבה was influenced by באש פלדת הרבב in v. 4. The scribe who wrote רבבך for רבצך probably understood מראיהן כלפידים (v. 5) to mean that the Ninevite chariots were burnt.

The following clause, וכפירך תאכל-חרב, is a gloss (cf. Ps. 137⁹; see OLZ 10⁶⁶).

Also מארץ after הברתי must be omitted.

The last clause of c. 2 is a gloss to the first verse of this chapter.

INDEX

TO CHAPTERS AND VERSES OF THE RECEIVED TEXT

With Corresponding Sections, Stanzas, and Glosses in the present edition.

1 1 ^a : ג, heading	2 1 : ב, iii	3 1 : ב, i
1 ^b : ג, heading	2 : ii	2-3 : ג, i. ii
2 ^a : א, i	3 : iii	4-7 : ב, i
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3 ^a : vii	5 : β	12-13 : ii, 6-7
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4-8 : ii-vi	7 : iv	15 ^a : 5
9 ^a : vii	8 : v	15 ^b : 4
9 ^{b c} : vi	9 ^a : iv	16 ^a : ξ
10 : viii	9 ^b : iii	16 ^b : μ
11 : ב, ii	10-14 : vi-x	17 : ξ
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13 : ο		18-19 : iü
14 : ii		

13 ix אַ טָרַף 'כִּדְי גִרְתִּי
ומחנֶק לִלְבָּאֵתִי
וימָלֵא טָרַף הָרִיז
ומעֲנֵתִי טָרַף:

14 x הַנְּנִי 'נִפְל עֲלֶיךָ
נא־מִיְהוּה צִבְאוֹת
והִבְעֵרְתִּי בַעֲשֵׁן ר'בָּצָךְ
אֶהֱכִיךָ מִ טָרַף:

	סֵפֶר	1	1 ^b	(α)
וה'פִּרְשִׁים הָרַקְלִי: ַּטִּי	כִּי־אֵשׁ 'לִפְרִי־ת הָרַכְב	2	4 ^b	(β)
כְּבָרְקִים יְרוּצָו	מִרְאִיָּהן כִּלְפִּידִים		5 ^b	
יִשְׁתַּקְשָׁקוֹן בְּרַחֲבֹת:	בְּחֻצוֹת יִתְהוֹלֵל־י הָרַכְב		5 ^a	
2 11 (ε) ופני קלם קבצו פארור	וּרְיָב חִלֵּל (δ) וּאִין־קֶצֶה לְגוּיָה	3	3	(γ)
13 ארִיָּה (κ) גִּיר (ι)	והִמָּה נִסִּים (η) 12 אֲשֶׁר (θ) אֲרִיָּה	2	9 ^b	(ζ)
מִאֲרִין (μ)	וּכְפִירֶךָ תֹּאכַל־חֶרֶב	14		(λ)

3 3 (ξξ) יִכְשִׁלוּ בְּנוֹתֶם

2 6 (νν) יִכְשִׁלוּ בְּהִלִּכְתֶּם

ABBREVIATIONS

The abbreviations AJSL, BA, HW, JAOS, JHUC, OLZ, ZDMG are explained above, pp. 15-17, nn. 2, 1, 11, 14, 5, 4, respectively. — For AJP, ASKT, AV, EB, JBL, KAT, KB, OT, PSBA, SBOT, ZA, ZAT, ZK, *f*l, *g*, *h*, *i*, *j*, *k*, *l*, *m*, *n*, *o*, *p*, *q*, *r*, *s*, *t*, *u*, *v*, *w*, *x*, *y*, *z*, see this *JOURNAL* (JBL) 19 55; cf. AJSL 18 207 23 252 and Haupt, *Purim* (Leipzig, 1906) p. 53. — M = Marti; N = Nowack; W = Wellhausen. — The names of Biblical Books printed in *italics* denote the Critical Notes on the Hebrew text in SBOT; the first number after the name refers to the page; the second, to the line; e.g. *Kings* 301 16 = Critical Notes on the Hebrew Text of the Books of Kings (SBOT) page 301, line 16.

הנה 13 (ρ)	כל 12 (π)	תאכלך בִּלְק	15 ^a (ο)
		אם-יָנֻעוּ ונָפְלוּ עַל-פִּי אוֹכֵל	12 ^b (σ)
מלך אשור 18 (ν)		לאִיכָן ^{δδ} נִפְתָּחוּ שַׁעְרֵי אֶרֶץ	13 (τ)
על עברה רעתך תמיד 18 (φ)	כי יֵל מי לא עברה רעתך תמיד (ψ)	על ההרים 19 (χ)	18 (φ)
פתיח 13 (δδ)	גוב (γγ)	אֵיִם (ββ)	2 17 ונדרו' (αα)

ד

א חוון נחום האלקושי 1 1^b

וקום דהר פרש מעלה: ^β	3 2 i A	קול-שוט וקול-רעש אופן ומרכבה מרכה
ולכד פגר ^δ אנשי-חיל מתלעים:] ^ε	3 ii 2 4 ^a	לוה' בִּיחַרְב ו'כֶּרֶק חֲנִית מָגֵן גְּבוּרָהוּ מֵאָדָם
והבן הסכך: ואין מפנה:	6 iii 9 ^b	אדיריו ימהרו חומתה עמרו עמרו 'ועיקו'
וההיכר נמוג: מימיה יהומה':	7 iv B 9 ^a	שערי הנהרות נפתחו ונינוה כברכת מים
שגל המלך: מתפפת על-לבבהן:	8 v	והצאה הגל'תה דַּעְלָתה ואמהתיה מנהגות כקול-יונים
איִן-קצה לתכונה: מכלי-כלי חמדה:	10 vi	בוֹרֶקֶס ו'בִּזּוּ וְהָב וְשָׁלוּ שָׁלֹל כִּבְד'
ולב נמם בכל מתנים:]	11 vii C	בִּקְוָה וּמְבוֹקָה וּמְבִלָּה וּפָק בִּרְפִים וּחִלְחָלָה
ומערה 8 לפפירים ואין מחריד:	12 viii	אִי־הוּא {מֵעוֹן אֲרִיּוֹת וְהִלֵּךְ ^θ לִבְוֹא־שָׁם אֲרִיָּה

ג

משא נינוה

1 1^a

הִשְׁבֵּה בִּיאָרִים ^β	הִתִּיטְבִי מִנָּא ^α	3	8	i	A
מִים חוֹמָתָה:	חִלָּהּ הַיָּם				
וְלוֹבִים ^ε בַּעֲוֹרָתָה:	כּוֹשׁ עֲצֻמָּה ^δ	9			
הִלְכָה בַשָּׁבִי	גַּם־הִיא לַגִּלָּה	10			
בְּרָאשׁ ^θ חוֹצוֹת	עַל־לִיָּהּ רָטְשׁוֹ ^η				
יָדוֹ גּוֹרֵל	וְעַל־נִכְבְּדִיָּהּ				
רָתְקוּ בִּזְקִים:	וְכָל גְּדוֹלָיָהּ				
תְּהִי נַעֲלָמָה:	גַּם־אֵת תִּשְׁכָּרִי	11	ii	B	
שָׂאֲבִי לָךְ	מִי מִצּוֹר	14			
הַחֲזִיקִי מִלְּבָן ^ζ	בְּאֵי בִטִּיט ^α				
הַתְּכַבְּדִי ^ν כְּאַרְכָּה ^ξ	הַתִּרְכֵּבִי כִּלְק ^μ	15 ^b			
תִּכְרִיתָךְ חֲרַב ^θ	וְגַם־תִּאֲכַלְךָ אֵשׁ ^{{}^θ}	15 ^a			
^ρ [עֲמָךְ] בַּפּוֹרִים ^σ :	מִבְּצָרֶיךָ תֵּאֲנִים ^π	12			
^τ [יִשְׁמְוֹ] בַּקִּרְבָּךְ ^θ :	{אֲכַל־הָרֹאשׁ בְּרִיחֶיךָ}	13			
יִשְׁנֵנוּ אֲדִירֶיךָ ^ν	נָמוּ רַעֲיֶיךָ ^ν	18	iii	C	
וְאִין מִקְבָּעֶךָ:	נִפְצְוֹ עֲמָיֶךָ ^φ				
נַחֲלָה מִפֶּתְךָ ^ν	אִין־גִּדְּהָ לִשְׁבָּרֶךָ ^ν	19			
תִּקְעוּ־בָהּ עַל־יָדֶךָ ^ψ	שְׁמַעֲנִי שְׁמַעֲנֶיךָ ^x				

9 (δ) וּמִצָּרִים וְאִין קָצָה	(γ) אֲשֶׁר	(β) מִים סָבִיב־לָהּ	3	8	(α)
כָּל (θ)	גַּם 10 (η)	הָיוּ (ξ)	פּוֹט	9	(ε)
14 (κ) וּרְמִקִי בְּחֹמֶר		מִעֲזוֹ מֵאוֹיֵב	גַּם־אֵת תִּבְקָשִׁי	11	(ι)
16 ^b (μ) יֵלֶךְ פֶּשֶׁט וַיַּעַף			חֲזִיקִי מִבְּצָרֶיךָ	14	(λ)
		בְּקֶרֶת הַחַיִּים	הַחֲזִיקִים בְּגִדְּרוֹת	17 ^b	(ν)
		^{aa} וְלֹא־נִדְרַע מִקּוֹמִים ^{ββ}	שָׁמַשׁ זֶרְחָה		
		מִפּוֹכְבֵי הַשָּׁמַיִם	הַרְבִּית רַכְלִיךָ	16 ^a	(ξ)
		וּשְׁפָסְרֶיךָ כִּי־גִבִּי	מִנְזִרְךָ כְּאַרְכָּה	17 ^a	

ב

3	1	i	הוֹיִקִיר דָּמִים בָּלָה	כח־פֶּרֶק מִלֵּאָה ^א :
	4		מָרָב וְנוֹנִי וּזְנָה	^ב בַּעֲלַת כִּשְׁפִים י ^ז
			הִנְנִי נָפַל עֲלֶיךָ	נֹאמִי־הוּא צִבְאוֹת ^ז :
	5		וְגִלְתִּי שׁוֹלֶיךָ עַל־פְּנֶיךָ	וְהִרְאִיתִי ^ה מַעַרְךָ ^ז :
	6		וְהִשְׁלַכְתִּי עֲלֶיךָ שִׁקָּצִים ^ח	וְשִׁמְתִּיךָ כְּרָאִי ^ח :
	7		וְאָמַר שְׂדֵדָה נִינָה	וּמִי יִנּוּד־לָהּ ^ט :
1	11	ii	הָלֹא מִמֶּךָ יֵצֵא	{יֵעֵץ בִּלְעֵל}
			חֲשֹׁב עַל־יְהוָה רַעְהָ ^י	וְצִנָּה עָלֶיךָ ^י :
	14		[אֲשִׁים קִבְרֶךָ קָלוֹן]	^א יִרְהִי שֶׁלִּמֶךָ ^י
			מִבֵּית אֱלֹהֶיךָ אִכְרִית	פֶּסֶל וּמִסְכָּה ^י :
	2	2	עֵלָה מִפֶּקֶץ עַל־פְּנֶיךָ	נִצּוֹר מִצּוּדָה
			צִפְהָ־דֶרֶךְ חֹזֵק מִתְנִים	אֲמִץ־פֶּחַ מֵאֹד:
1	12	iii	{אִם־יָמִים מִלֵּאִים ^י וּרְבִים	^א נָגְזוּ וְעִבְרוּ ^י
	2	1	הִנֵּה עַל־הַהָרִים רִגְלֵי ^י	מִשְׁמִיעַ שְׁלוֹם ^י
			תִּגִּי יְהוּדָה חֲנִיךְ	שְׁלָמִי נִדְרֶיךָ
			כִּי־לֹא יוֹסִיף ^י לַעֲבֹד־בְּךָ ^י	בָּלָה וְנִכְרַת ^י :
	3		כִּי־שֹׁב ^י גֵּאוֹן יַעֲקֹב ^י	וּגְפֹן יִשְׂרָאֵל
			כִּי בִקְקוֹם בִּקְקִים	וּזְמִירָהּם שְׁחָתוּ:

3	1	(a)	לֹא־יִמִּישׁ טָרֶף	(b) 4 טוֹבַת חַן
	4	(γ)	הַלְכֵרַת גּוֹיִם בּוֹזוּגִיה וּמִשְׁפָּחוֹת כִּכְשָׁיָה	
	5	(δ)	גּוֹיִם (ε) וּמִמְלָכוֹת קְלוֹנֶךָ	(z) 6 וּנְבִלְתִיךָ
	7	(η)	וְהִיהַ כָּל רֹאֵיךָ יִדּוֹר מִפֶּךָ	
		(θ)	מֵאֵין אִבְקֶשׁ מִנְחָמִים־לָךְ	(κ) כִּי
	1 14	(λ)	לֹא 2 6 יִזְכֹּר (μ) 1 14 עוֹד (ν) 12 וְכֵן	(ξ) וְכֵן
	12	(o)	{עֲנֵתֶךָ} אֵינֶנֶךָ־עוֹד	
	13		וְעָתָה אֲשַׁבֵּר יִסְטָהּ ^{xx} וּמוֹסֵרְתֶךָ אֲנִתֶךָ	
	2	1	מִכְשָׁר	(ρ) 14 וְלֹא יִשְׁמַע עוֹד קוֹל מִלֵּאֲכָרֶךָ ^י
	1	(σ)	עוֹד (τ) בִּלְעֵל (υ) 5 בְּיוֹם הַכִּינוּ (φ) 3 יְהוָה אֶת־	
<hr/>				
	1	13	(xx) בַּעֲלִיךָ	

נחום

א

נָקַם ^β וּבְעַל חֲמָה:	אֶל קָנֹא ^α יְהוָה	1	2 ^a	i
וַעֲנֵן אֶבֶק רִגְלָיו:	בְּסוּפָה וּבְשַׁעֲרָה דִּרְכוּ		3 ^b	
וְכָל הַנְּהָרוֹת הַחֲרִיב	גֹּעֵר בֵּים וַיִּבְשְׁהוּ	4		ii
וּפָרַח לִבְנוֹן אֶמְלֵל:	דָּאֵב' בִּשְׁן וּכְרַמֶּל			
וַהֲגַבְעוֹת הַתְּמָנִי	הָרִים רַעְשׁוּ מִמֶּנּוּ	5		iii
יִתְבֵּל וְכָל יוֹשְׁבֵי-בָהּ:	וְתִשָּׂא הָאָרֶץ מִפָּנָיו			
מִי־יָקוֹם בַּחֲרוֹן אַפּוֹ	זָעַמּוּ מִי־עֲמֹד {לִפְנֵי}	6		iv
וַהֲצָרִים נִצְתָּו מִמֶּנּוּ:	חֲמָתוֹ נִתְקָה כָּאֵשׁ			
מַעֲזוֹ בְיוֹם צָרָה	טוֹב יְהוָה לִקְנוֹי'	7		v
וּבִשְׁטָף עֲבָר יִצְיָלָם':	יִוִּדַע יְהוָה חֲסִי-בּוֹ			
וַאֲיָכִיו יִהְיֶה אֶל־חֶשֶׁד:	כֹּלָה יַעֲשֶׂה ב'מֵת'קוֹמ'מִיו'	8		vi
כִּי־עָדָה {פֶּלֶא-הוּא עֲשֶׂה:	לֹא־יָקוֹם פַּעַמִּים מ'צָרִיו'		9 ^{b, c}	
נִקְּהָ לֹא־יִנְקָה ^δ עֵזֶן:	מֵה־תַּחֲשֹׁבֹן ע'ל־יְהוָה	3 ^a , 9 ^a		vii
וּנְטָר־הוּא לֹאֲיָכִיו:	נָקַם יְהוָה לִצְרִיו	2 ^b		
אֶבְלֹו כֶּקֶשׁ "ב'אֵשׁ":	{סִירִים' סְבוּאִים כִּי־הִמָּה'	10		viii
* * * * *	ע * * * * *			
* * * * *	פ * * * * *			ix
* * * * *	צ * * * * *			
* * * * *	ק * * * * *			x
* * * * *	ר * * * * *			
* * * * *	ש * * * * *			xi
* * * * *	ת * * * * *			

ו (α) 1 2 ונָקַם (β) יהוה ארץ-אֶפְרַיִם וגדל-כָּח ו

(γ) 3^a יהוה ארץ-אֶפְרַיִם וגדל-כָּח ו (δ) 3^a יהוה

(ε) 10 סְבוּאִים (ζ) וכֶּקֶשׁ

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